

A Sermon

very notable, fructefull,
and Godlie, made at Paules
crosse the .xii. daie of Nouẽbre, in the
first pere of the gractous reigne of our
Soueraigne ladie Quene Marie her
moste excellent highnesse, by James
Brooks Doctor of Diuinitie, & Ma-
ster of Baillie College in Oxforth,
with certein additions, whiche he
at the tyme of vettering, for auoi-
dng of tediousnes, was
faine to omittē.

Iaco. i.

Suscipite insitū uerbū, quod
porest saluare animas uestras,

Receiue pou the worde ingrafted,
whiche is hable to saue pour soules.

Anno Dñi. 1553.

Cum privilegio ad imprimendum solum

C Sette furth at the re-
quest of suche, whose au-
thority could not wel be
withstand.

DOMINE, filia mea Math, ix, 16.

modo defuncta est, sed ueni impone
manum tuam super eam, & uiuet.

Lord my daughter is euen now
disceased and deadde, but come, laie thy
hand on her, and she shall liue

These wordes of the Gospel of
this day, taken out of the ix. of
L. Math. although they are the
wordes of one *laicus*, & ruler of
the Synagog, literally spoken of hym
to our sauour Christ, for the bodily re
uiuing, of the Daughter of his bodie,
bodily decessed, or at y^e lest beynge, the
euen at the very point of death, in extre-
mis. as L. Marke testifieth it: Yet liken
it may bee doen wout preiudice to the Mar. v.
leter, for y^e aduancemēt of Gods word,
gods truth, gods glorie, & may make y^e
more to edification, I intende by gods
grace, at this present, to applie the same
wordes in a mistical sence, as spokē of an
other persō, y^e is to wit. of our mother
y^e holy catholike church, for y^e spiritual
reuiuing, of her spiritual daughter,
spiritually decessed, this particulare
A.ij. church

churche of Englande, forewarnyng
you, that when I shall chaunce some-
time to name the dead doughter, or the
dead churche, in suche sorte, that some
mat perhappes gather thereby the hole
to be dead, I meane alwaies the dead
membres therof onely, onely the bad,
and not the good in no wise.



And se by common
and daily experi-
ence, honozable,
and christien au-
dience, that euen
herve nature it
selfe hath geuen to euery natu-
rall mother, besides the pappes
and the Mylke shee nourisheth
her childe withall, a certein na-
turall inclination mozeouer to
loue her childe, and that in suche
hartie wise, that, though her
childe commyng to yeres of di-
cretion, do dispise, and contene
her

her holesome admonitions and
Counsailes, dooe straine from
her, runnyng on the Byddle
at large, and so dooe by wilful-
nesse at lengthe, chaunce on
some sodeine deathe, Yeat thee
for her motherly affection and
tender loue, taketh pitie and
compassion on her dead childe,
sorroweth, lamenteth & beway-
leth her dead childe, and if she
knewe any cūnyng Physicion
that could reuiue her ded child,
she woulde not ceasse earnestlie
to entreate, and desire helpe at
his hande, for the reuiuyng a-
gaine of her ded childe. If this
naturall affecte bee commonlie
to be founde in euery good na-
tural mother toward her natu-
ral child, how much moze is the
same or rather a greater affect

A.iii. to

to be looked for in our spirituall
mother, in our mother the holie
Catholike church, towardes
her spiritual child: Whose child
is this Church of Englande,
with euery other particulare
church, and euery faithful me-
mber of the same; whose spouse, &
protector is our saviour Christ
himself: whose marriage maker
and director is the holie Ghost:
Whose pappes are the two Tes-
tamentes: Whose milke is the
true sence of the word of God:
Out of those her pappes onely
to be sucked, of al christian suc-
klings. Whereunto the holie
doctor, **A**usten seemeth well
agreably to allude in his trea-
tise vpon the Psalmes.

Pf. cxxx

First, this noble princes our
Mother the holie Catholique
church

churche, in that she hath to her
spoule, and protectoure, suche a
mightie, and valiant prince, she
can neuer be by any persecutiō
banquished, and subdued. For,
if that might haue ben, banqui-
shed, and subdued had she been,
and that lōg ere this. *Sepe enim ps. cxxviij*
impugnauerūt me à iuuetute mea,
etenim non potuerunt mihi. Of
tentimes (saith she) haue I ben
soze assaulted & laied at, & that
frō my youth, but neuer coulde
there any preuaile against me.
What persecutiōs hath she suf-
fred, first in tholde time befoze
the commyng of Chylste, when
she was rather a Synagog the
a churche: rather kept vnder by
bonde feare, then dyrected by
burnyng Charitie: rather to-
ught by darcke shadowes, then

A. iiii. by

by bright veritie, by figuratiue
 promises, then by manifest per-
 formance: by the slepyng letter,
 then by the quickenyng spirite.
 What persecutiō (I sai) suffered
 he then, being continuallye af-
 flicted, one tyme by the Canani-
 tes, an other tyme by the Moa-
 bites, then after by the Madia-
 nites, againe by Chāmonites,
 sometyme by the Philystians,
 now by one natiō, now by ano-
 ther: What persecutiōes hath
 hee suffered againe sins that
 time, sins the coming of Christ.
 what by Nero, what by Domi-
 tian, what by Seuerus, what
 by Diocletian, What by Maxi-
 minian, what by the Gothes,
 what by the Hūnes, what by
 Vandales, & other: Of whose
 cruel tormentes may wel be ve-
 rified,

Iudicū. ij.

Iudic. ij.

Iudic. vi.

Iudicū. x.

Iudic. xij

Eccel. hist.
passi.

rified, that **S. Austen** writeth.
 Ligabantur: includebātur: cede.
 bantur: torquebātur: urebātur: la- De ciuita.
 niabantur: trucidabantur. The dei. lib.
Chzistians they were bounde, xxij. ca. vi
 imprisoned, whipped, racked,
 bzoyled, mangled, & otherwise
 bereft of their life. And yet lyke
 the **Israelites** vnder **Pharao**, Exodi. i.
 the more thei were tormented,
 the more alwaies thei increased
 For this is the propzetic of the
 churche (as **S. Hilarie** saieth)
 then to vanquesh, when shee is Libro. vii
 dammaged: then to be percei- de trinita.
 ued, when she is reproued: then
 to wyane the victozy, when she
 loseth of her cōpany. Hoc eccle-
 sia est propriū, ut tū uincat, cū lo-
 ditur: tū intelligatur, cū arguitur:
 rum obtineat, cum deseritur. And
 this muche for this point.

A. b. A

Againe our mother the holie
catholike Churche, in that shee
hath to her mariage maker and
directoꝝ, the holyghost the spirit
of truth, shee ca neuer be diuor-
sed from Chyriste her moste be-
nigne Spouse, noꝝ yeat at any
time be ledde out of the waie of
truth. Foꝝ, who the holie ghoste
hath ones coupled and ioigned
together in Matrimonie, whoe
can afterwarde sunder, and se-
perate againe. And doe not the
holye Apostle make as it wer
an open Proclamation & Pro-
testation, how the holy Ghoste
by him, and he by the holyghost
hath promulgate and vttered
vnto the woꝝlde, the betrow-
thyng of the churche to Chyrist,
as a louyng Spouse to her lo-
uing husband: Ego despōdi uos,
uni

uni ulro virginem castam exhibere Christo. ¶ (quod hee) in the spirite of God, in the holyghostes behaulfe, haue betrouthed you to one husbände, to thende you maie keepe yourselfes alwaies as a chaste virgine vnto Christ. And that thee is by the same mariage maker, and director, led from time to time into al kinde of truth, it maie appere as wel by this promise of Christ Ego rogabo patrem, &c. ¶ I will desire my father, and hee shall geue you another comfortour, the Spirite of trueth, to abide with you to the woordes ende, to instructe you in all kinde of trueth, as by this absurditie, & vnreasonablenesse, which Tertullian gathereth to ensue of the contraire.

Io. xiiij

Age

Tert. de
prescrip.
cōtra he-
re.

Age nūc, omnes errauerint: deceptus sit & Apostolus: non respexit Spiritus sanctus, uti Ecclesiam in ueritate deduceret, ad hoc missus a Christo, ad hoc postulatus à patre, ut esset doctor ueritatis: Neglexit officiū Dei Villicus, Christi Vicarius, sinēs Ecclesias aliter interim intelligere, aliter credere, q̄ quod ipse per Apostolos prædicabat: & quid uerisimile est, ut tot ac tantæ in unam fidē errauerint? Et mox. Interea perperam euāgelizabatur: perperam credebatur: tot millia millium perperam tincta: tot opera fidei perperā ministrata: tot uirtutes, tot charismata perperā operata: tot sacerdotia, tot ministeria perperā facta: tot denique Martyria perperam, & inuacuum. So to now (saith he) admit all haue erred: admit, the Apostles

He hath been deceiued foe:ad-
mitte, the holy Ghoste hath not
regarded to leade the Churchē
in the wate of trueth, for that
purpose being sent of Ch�ist. for
that purpose being sued for fro
the father, to bee the teacher of
trueth: admitte, Goddes Baie-
ly, Ch�istes bicar, regarded not
his dutie, suffering the churches
otherwise for a seasō to vnder-
stand, & beleue, then that he by
thapostles preached: & is this
likely, that so many and so gret
churches haue erred in thunitie
of faith: And a litle after, marke
what absurdities he reciteth. In
themeane time (saith he) it must
be graunted: & the Gospel was
mispreached: the worde of God
misbeleued: so many thousande
thousandes mischřstened: so
many

many woꝝkes of faith mismini-
stred: so many miracles, so ma-
ny godly gifts miswoꝝoughte: so
many presthods, so many mini-
steries misexecuted: & bꝛiefly so
many martyꝝdoms in vaine, &
missuffred. *And this much for this point.*

Thirde, our mother the ho-
lie catholike churche, in that she
hath children to nourish and in-
structe, she hath the aucthoꝝitie to
make lawes, tradicions, and oꝝ-
dinaunces for them, for the bet-
ter conseruation of oꝝder, and
the moze reuerent ministrati-
on of the woꝝde of God, for other
wise, why did the Apostle geue
tradicions? Why did he say, *Hæc*
i. Cor. vij *ego dico, non Dominus*. This is
my sayng, and not the lordes?
Why did he reprove certein for
breaking customes of pꝛeching
i. Cor. xi. of pꝛaier, of cutting heire, not
contained

contained in scripture? Why did
S. Iohn the Baptist bind his
disciples to certeine fastes, and
certeine Prayers, besides the ^{Math ix}
scripture? Why did S. James ^{Luc. xi.}
^{Act. xv} by the consent of the rest, make
a decree, that euery man should
absteine from strangled beastes,
from bloud, and from thynges
offred vnto Idolles, which no
Scripture commaunded? Why
durst the Apostle after that de-
cree, make himselfe so bolde as
to saie, all thynges are cleane to
the cleane, and whatsoeuer co-
meth to the shambles, that eate
you hardelpe? Why durste our
forefathers againe, accor dyng
to the tyme, be so bolde, as (in a
sort) to make a restraint herof?
The holie Doctour S. Augu-
stine in this behalfe, letteth not
this

Ad Tit. i.
i. Cor. x

this muche to saie:

Ad Casu.
pres.

In hijs rebus, de quibus nil certū
statuit Scriptura, mos populi Dei,
& instituta maiorum pro lege te-
nenda sunt, & sicut præuaricatores
diuinarum legum, ita contempto-
res Ecclesiasticarum constitutio-
num coercendi sunt. In suche
thinges wherein the scripture
doeth determe no certentie, the
custome of Godlie people, and
the decrees of the elders are to
be kept for a law, and loke how
the transgressours of Goddes
lawes are to be punished, so are
the contemners of the ecclesia-
sticall cōstitutioṡ punishable in
like maner. And I neuer yet
hearde prooued, that any suche
cōstitutioṡ by the whole churche
approoued, was euer hitherto
by any good mā reproued. But
ra

rather taken alwaies as a be-
ritie confirmed, no moze after
to be doubted, disputed, or rea-
soned vpon: as the same Saint
Augustine againe in an other
place affirmeth, sayng: Vnde
hæc cur ita facienda sint, disputare, Ad Ianua.
insolentissimæ insanix est. When epi. cxviij
things are ones thzoughly a-
greed vpon, and decided, ones
ratified, and confirmed, by the
catholike churche, afterwarde
to dispute, and reason, why thei
ought so to be, it is a poinete of
most proude madnes, and most
madde proudenesse. Chzist he
saied, who that is not with me, Math. xij,
be is against me. And the chur-
che cōuerting þ same, she saith:
who that is not againe Chziste Mar. ix
he is with Chzist. Chzist he said Mat. xvij.
Ieiuniate: Fast you, tellyng ney-

B. i. ther

ther howe, neyther whan. The
Church, shee hath tolde, bothe
how, and when. Christ, he saied
Mar. xiiij. Orate: pray you: and added sem-
Lu. xviij. per, euer: But that euer I feare
me, woulde bee turned into ne-
uer with some, if the lawes of
the church were not. All other
things for the most part, whi-
che our Saviour Christe saied
and commaunded, excepte the
- Church hadde added the time
- the place, the circumstance, &
the maner, woulde perhappes
be obserued of some, not al of þ
best: I had almost said not at al
And this muche for this point,
Furthermoze our mother þ ho-
ly cacholike church, in þ she hath
to her childre al faithfull christ-
ians both good & bad, as it appe-
reth by the parables of the net,
Mar. xiiij. the

the vine, the flooze, the ten virgins and other mo, thee cannot
 bee (as some woulde haue her) inuisible, hid, & vnknowen. (al-
 though the Church taken for
 thonely predestinate, be such in
 very dede) For if that wer true
 (as it is as false as they that
 saie it,) Howe then coulde the
 church be assembled of Christ;
 to a citie set on a high hil, which
 cannot be hid. Non potest ciuitas
 abscondi, supra montem posita. Math. v.
 How then coulde the obstinate
 offender be couented befoze the
 church, as Christ willet hym
 to be? dic Ecclesia: how the could
 the church be persecuted of S.
 Paul, as himself witnesseth he
 was? secur? sū ecclesiā dei: how
 the could Herod lai hād to take
 & afflict certein of the churches
 B.ii. mem.

mebzes, as **S** Luke affirmeth,
he did? Misle Herodes rex manus,
Actes. xij ut affligeret quosdam de Ecclesia.

Could the mebzes of a churche
inuisible, hid, and vnknownen,
be take, imprisoned, and afflic-
ted of any man, at lest witting-
lie? What reasonable man cal-
lyng to his remembraunce any
reason at all, will not thinke
it vtterly vnreasonable?

This was the filthie sinke, and
swallowe of all these tragedies
whiche hath ragged well nighe
ouer all Ch�istendome, oute of
the which hath roked of late so
many stinkyng filthie contagi-
ous Heresies, as sins Ch�istes
passion hath neuer the like ben
heard of attones: And no mer-
ueil when the hedge is broken,
euery man lightely goeth ouer.

Fo?

For this gappe ones opened,
that þ church is inuisible, hid, &
vnknowē, & when thei fere not
the censure, and verdicte of the
visible, open, & knowen church,
thei affirme, decree, and define
vncontrouledlie, what euer to
eche one semeth best. And this
muche for this pointe.

Fifthly our mother the holie
catholike Churche, in that shee
hath to her pappes the two tes-
tamentes, tholde, and the new.
Euen as all women haue geue
vnto theim by nature, sence to
discerne the good temperature
of their owne pappes, from the
distemperature of the same, so
hath the Churche geuen her by
God, aucthoritie to discernē
the true Scriptures from the
forged, the autentical from the
Apocriphal. For otherwyle
why

why should we allow & receiue
S. Markes Gospell, whiche
neuer sawe Chyste, noz hearde
Chyst, and disallowe and reiect
Nichodemus Gospelle, whiche
was conuersaunt with Chyst?
Why holde we then allow and
receiue the Gospel of S. Luke,
beyng but a disciple, & disallowe
and reiecte the Gospel of S. Ja-
mes, beyng an apostle: whyche
Gospel Origene citeth. And S.
Jerome also, he citeth the Gos-
pel of Nazares: but as a thyng
viterly Apocriphal: except one-
ly one particle therin of the wo-
man taken in aduoutrie, which
particle by the iudgement of di-
uerse profoundly learned, was
take out fro thens, & so insert in
to the Gospel of S. Ihon. The
booke of Job, the, ii. last booke
of

Mat. xiiij.

Math. ij,

& in pro

of the kynges, the Gospel of S.
Marke, the pistle to Thebꝛues
and certeine other Scriptures
besides, are this daie all auten-
ticall, and euer haue been, not-
withstandyng many haue dou-
ted of thaucthōrs of the. Where-
fore more then euident it is, that
the Scriptures, as thei taketh
their veritie of the holie ghoste,
so taketh thei their approbatiō
not of thauctours, but rather
of the catholike churche. In so
muche that S. Augustine he is
not a fearde to saie: *Euangelio Contra
non crederem, nisi me autoritas epist. que
Ecclesie commoueret.* I woulde *dicatur*
not beeleue the Gospell it selfe *fundamē*
to be autentical, vnlesse thauc-
thoritie of the church didde ad-
uertise, and moue me so to doe.
And this moche for this point.

Finally our mother the holie
catholike Churche in that shee
hath to her milke the true sence
of the worde of God, shee hath
likewise aucthoritie to iudge, &
decise al matiers of controuer-
sy in religio. For if the scripture
of tholde lawe in Moyses tyme
was not made the highe iudge
of controuerxies (beyng a thing
it selfe in diuerse pointes called
in controuerisie) but aucthoritie
of Iudgemente was geuen al-
waies by goddes owne mouth
to the learned, and eldres of the
Synagog, to whose iudgement
all were bounde to stande, and
that vnder peine of presēt deth,
as appeareth in the booke of
Deuteronomi, if wee Christians
will not bee counted in woordes
state, and condicion, then the
Jewes

Deu xvij

Iewes were, nedes muste wee
graunt to the catholike churche
like aucthoritie of Judgement
for the decision of al controuer-
sies in our Religion: whome if
God didde not assist euermore,
with the true intelligence of
scripture, then should the scrip-
ture stande the Churche in as
good stede, as a paier of specta-
cles shoulde stande a blynde
frier. But questionles the ca-
tholike churche in this behaulf
she is so directed of God the fa-
ther, who is *verax*, true: of God Io. viij.
the Sonne, who is *veritas*, the Io. xiiij.
trueth: of God the holie Ghost,
who is *veritatis spiritus*, the spirit Io. xiiij.
of trueth: that she being colum-
na, & *firmamentum veritatis*, the i. Tim. iij.
pillar, and foundation of trueth
cannot be suffred otherwise to
indge

Judge of the truethe , but
truelye , but sincerely , but bp-
rightely : Shee canne not bee
suffered , I saye , otherwyle
to Judge : as maye evident-
lye welle appeare , and it
were no moze , but onelye by
that brieft , and pittie rea-
sone , whiche Kyng Henry the
eyghte of most famousse memo-
rie (GOD pardon his soule)
choked Martine Luther wyth
all. His reason was this . Si-
thē God, woulde not suffre hye
Church to mystake a boke of
scripture, for peril of damnable
heresies that may ensue therō ,
a like peril maie esue by the mis-
construyng of the sentence, as
by the mistakyng of the boke,
nedes must it folowe, that god
wil, in matiers of our faith, no
moze

Lib. regis
Hen. viij.
cōt. Luth

more suffre his church to take
a false sentence for true, then to
take a false booke for scripture.
Whiche reason at a blush may
seeme to bee grounded in some
pointe, euen vpon this sayng
of Saint Hierome. *Qua lege* Ad Calat
credimus Ecclesie dicenti hanc
esse SCRIPTVRAM di
uinam, eadem credamus ei dicenti
hunc aut illum esse sensu SCRIP
TVRÆ diuinæ. Nam parum
referebat ueras Scripturas tenere,
si vera earum intelligentia Eccles
sia fraudata esset. By what
Lawe wee beleue the church
tellyng vs that this is the true
Scripture of *G O D*, by the
very selfe same Lawe lette vs
beleue the Church, tellyng vs
that this or that, is the trewe
sence of the Scripture of God.
For

For lytle shoulde it auaille the
churche to know the true scrip-
ture, if she were defrauded of þ
true sence of thesame scripture
Who so then taketh from the
churche this aucthoritie of iudg-
ment, he taketh awaie viole-
ly all the certentie of our faith.
For geue ones euery mā liber-
tie to iudge of the Scriptures
after his owne braine, after his
owne deuise, and phātasie, the
shall you haue as many diuerse
sectes sodely sprōg, as is diuers-
sity of idle braines euery where
For in these matiers we se co-
mentie, the moze blinde, the
moze bold: the moze ignoraunt
the moze busie: the lesse wittie,
the moze inquisitiue: the moze
fooles, the moze talkatiue: yea,
and wil take on them stoutelie
pre-

presumptuously, and arrogantly
 the iudgement & decision of a-
 ny matier in cōtrouersie: none
 cometh amisse to them. Whose
 malapertnes, I cānot see, howe
 it maie be moze aptly repelled
 then with that, oz the like taunt
 whiche one Demosthenes ser-
 uant, and cooke to the Empe-
 roz Valens, was ones quailed
 withal: Who, what time as S.
 Basil was conferring with the
 Emperoure of Scripture ma-
 ters, pertly p̄cing in vncalled,
 dalshyng out textes, and chop-
 ping in lumps of scripture be-
 selpe, as it were to reprehende
 that profound learned doctoz,
 was sharplie rebuked, and cha-
 stened of the same, after thys
 sorte. Tuum est de pulmentarijs
 cogitare, non dogmata diuina de-
 coquere

Tripart.
 hist. li. vij.
 cap. xxxvi
 Grego. in
 Mono.

Adag.
Horac

coquere. Sir cooke (saith he) it
is your Office to see to pot-
tage makynge, to Cates of the
Kitchine, and Cookerie, and
not to controule Goddes doc-
trine, neither to entrecounter
against holie writte. As whoe
should saie: what you choppelo-
rike, how long haue you been a
chopper of Scripture? Meddle
with chopping of your hearbes
and leaue your choppyng of
scriptures hardely. Ne sutor ul-
tra crepidam. Quæ Medicorum
sunt, promittant Medici. Tractent
fabrilia fabri. Mete is it for the
Shoemaker to iudge of Shoes, the
Physicion of Physique, the car-
penter of building, the cooke of
cokery, and euerye craftesman
of hys owne Occupatione.
So that the Iudgement and
decisi

decision of high controuersies,
& likewise thinterpretacion of
most obscure places vnderdecided.
ought not tapperceine to thun-
learned, noz yet to euery priuat
lerned mans spirit, void of assu-
rance, but rather to y^e spirit, w^{ch}
most certainly by promise ruleth
the hole churche, & to the consēt
of al y^e holy doctozs, & catholike
writers frō time to time: whose
cēsure in this behalf, is not only
not to bee contempned, but is
also of euerie good Chrystian
earnestlye to bee allowed, ear-
nestlye to bee embraced, and
folowed. For what other thing
I pray you, ment Saint Ciril
when he saied: *Proba res est humilias,*
& animi nobilis signum, doctoribus credere,
ac illis, uelut Doctioribus cedere. A
goodlye thyng is Humilitie,
and

Io. lib. iij.
cap. xxxv

and a signe of a gentle stomach
to geue credence to the doctozs
and to geue place to theym, as
to the better learned. What o-
ther thing ment S. Jerome (if
at least that worke be S. Je-
romes, and not rather Bedes,
(as Amozbach⁹ iudgeth) whē
he sated (expoundyng thys text
of the wiseman. Be not wise in
thine owne conceipt) That mā
is to be couēted wise in his owne
conceipt, whoo in those thinges
whiche he might wel haue lear-
ned by thinsstruction of the doc-
tozs, presumptuously extolleth
himselſe aboue other. as a doc-
tor, and better learned. Est autē
sapiēs in semetipso, qui in illis quæ
ex patrum magisterio recte potuit
cognoscere, seſe præ cæteris quali
doctior extollit. What other
thyng

thing ment **S. Clement**, scho-
ler to **S. Peter**, whan he saied,
diligēter obseruandum est, ut lex li. x, reco-
dei cum legitur, non secundū pro-
priā ingenij intelligentiā legatur
uel doceatur. Sunt, **N**, multa in
scripturis diuinis, quæ possunt tra-
hi ad eum sensum, quem sibi unus-
quisq; præsumit, & ideo oportet
ab eo intelligentiā discere scriptu-
rarum, qui eam a maioribus secū-
dum ueritatem sibi traditā seruat.
Diligent obseruacion ought to
be had, that, whan the lawe of
god is reed, it be not reed nor
taught after euery mans owne
intelligence & deuise. For ma-
ny thinges there are in the ho-
ly wryt, which may be drawne
euē to that very sence, whiche
euery man phantaseth & ima-
gineth in his owne brayne.

C.

And

And therfore of him ought we
to lerne the true sence of scrip-
ture, who obserueth the same,
accozdinge to the trueth, by tra-
dition geuen from thelders to
there successours, euermore fro-
tyme to tyme With thisingin-
and wepon, as an ingyne and
wepon most sure, fought Ire-
neus against theretike valenti-
nus: fought Tertullia against
theretike Marcion: fought O-
rigen against theretike Celsus:
fought Cyprian against there-
tike Nouatus: fought Iherom
agaynst theretike Iovinian:
fought Auste against theretike
Donatus: breifely fought all
the holy doctours alwayes a-
gainst all theretikes of there
tyme, euen from the beginning
succelluely hitherto, And with
thys

this ingyne and wepon were al
theretikes euermore discomfe-
ted, banquished & beten downe
flat to the groude, whyles they
were inforced magre ther teth
and spite of there, berdes, tun-
derstande scripture alwaies, ac-
cordinge to ther polition of our
mother the holpe church, the
holy doctours, & catholike wri-
ters, fro time to time fro age to
age, & this much for this point.

Albeit the procelle of my ma-
ter maye seme to require here,
somwhat to intreat of these iii
notes, antiquitie, bnuersitie &
coecent, wherby as wel & catho-
like church, as & catholike veri-
tie is discerned & knowne, yef
for as muche as these iii. notes
hath bin here in this place bety
comigly & wel tuned vnto you

C.ii.

and

and that tuned but of late, so
that the sounde of theim maye
be thought yet so bzime in your
eares, that they nede not to be
tuned agayne at this presente,
therfoze wyll I nowe passe the
ouer with silence. What other
notes most specially, S. Austē
bled to tūne for hys parte, to
solace and kepe him selfe wth
in the lappe of his mother the
catholike church, he notifieth it
to vs in this wise. Multa sūt quae
me in ecclesiae gremio iustissime
teneat: tenet consensio populorū
arg gentium: tenet auctoritas mir-
raculis inchoata, spe nutrita, cha-
ritate aucta, ueritate firmata: tenet
ab ipsa sede petri usq; ad presēte
episcopatum successio sacerdotū:
tenet postremo ipsū catholicæ no-
men & c. Many thinges there
are

Contra
Epil. Ma-
nachari.
cap. iij.

are, wherewithall I am holden
by force of good reason within
the lappe of oure mother the
churche: I am holden in, by the
consent of all christen people, &
all christen nations: I am hol-
den in, by authoritie, begone
with miracles, nourished with
hope, increased with charitie,
cōfirmed with auncientnes: I
am holden in, by the succession
of preistes, from Peters owne
sea, continuallye stille euen to
this present bishoprike: finally
I am holden in, by the name ca-
tholike, whiche is of that pro-
pertie force & vertue, that ne-
uer hitherto any secte of here-
tikes, (were they nener so un-
pudent) hath dared to calle any
of there congregacions, or con-
uenticles the catholike church.

C.iii.

If

If then the very name catho-
like, amonge al other notes did
somewhat holde in S. Austen
within the lappe of his mother
the church, who wyll not be
holden in, consideringe bothe
that name, & many other good
ly names and appellaciōs moo.
wherewithall she is termed &
signified almost euery where
through the scriptures: She is

Can. iij.

thouly spouse of chyst, so dereli
beloued of him, that he calleth

Can. iij.

her amica mea, formosa mea, co-
lumba mea, my derelyng, my
beutifull, my doue: accounting
alwayes all iniuries done to
her, euen as done to him selfe,

Zac. ij.

qui tangit illā, tangit pupillā oculi
mei, who that toucheth her,
(sayth he) toucheth the balke of

Cant. i.

myne yeie. She is the chaste
tirtula

tirstildowe, and will receaue no
 nother make. She is the mo- Gal. iij.
 ther of all faithful, & abhozreth
 al bassardes, bozne of heresie &
 infidelitie. She is the garden Can. iij.
 so enclosed, that there may no
 wylde boze lighly entre there-
 in, & destroy her swete flowars
 She is þ vineyard elect, which
 bzgeth forth swete wyne, quod Esai. v.
 conforter cor heminis, & not such
 as the babilonical strūpet bea-
 reth in her phial, able to poyson
 the hole woꝛlde. She is the
 well spryng of clere water, rū. Ca iij.
 ming to euerlastinge life, & will
 suffre no mixture of mudde, &
 soūtens dissipate. She is thon Math.
 lye keper of the carcass, that is xxij.
 to witte, of all tructh, wherun-
 to the Egles, that is, þ high ler-
 ned of þ churche, hath alwaies
 C. iiii. haun

haunted and fedde vpon. She
 1. Tim. iij is the stronge piller of trueth,
 bylt on a suer rocke, agaynste
 whom, nother errour, nother
 heresie, nother tyzante, no no-
 ther the gates of hell shal euer
 Mat. xvi. pzeuayle. Nec porta inferi pre-
 ualebunt aduersus eam. She is
 Collo. i. the bodye of Chryst mystical, so
 ioyned vnto Chryst her head,
 that they haue one spirite, and
 can not be diuided. She is the
 cote of Chryst without seame,
 Io. xix. desuper contexta per totū, wher-
 in is no particion at all. She is
 Mat. xxij the clocking hēne, vnder whose
 winges, as her chikēs the faith-
 full are alwayes safe, so if they
 straye farre abzode, they are in
 daunger to be snatched vp of
 the kyght the deuell. Briefely
 Gene. viij she is tharke of Noe, within
 whom

whom is life and safetie, without whom is present death & drowning. Thā from the vnitie of this our mother the holy catholyke church, wherein is one god, one faith, one hope, one Baptisme, one communiō, one sacrifice, one presthode, and al one: from this vnitie, I saye, who so euer diuideth him selfe, he is (as S. Cyprian sayth) an alian, a prophane, an enimie; alienus est, prophanus est, hostis est: habere iam non potest deum patrem, qui ecclesiā non habet matrem: he can not nowe haue god to hys father, who will not whytesafe to acknowledge the church for his mother: he can not be partaker of goddes charity, who is an enimie vnto his vnitie: Non potest particeps esse

desimpli.
prelat.

Aug. bo.

C.v.

di. cpi. l.

Contra
donatist.
epist. clij.

diuinæ charitatis, qui hostis est u-
nitatis wherunto accoꝝdeth al-
so this sayeng of S. Austen:
Who so doth seperate him selfe
from the catholike church, how
commendably and howe godly
so euer he thinketh him selfe to
liue, and it were no moze but
foz this one haynous offence
only, that he is seperate frō the
vnitie of chꝛist, he shal not haue
life, non habebit uitam, he shal
not haue life (saith he) he shalbe
counted as dead, foz the verve
ire and indignaciō of god hath
euen now alredie lighted vpon
him, yea, & tarieth on him toe:
ira dei manet super eum. Wher-
foze in what state and conditi-
on this doughter, this particu-
ler churche of Englande, standeth

deth at this presente, it is not to
be considered. Wheras eue-
ry good doughter ought to cap-
tivate her intelligence, & give
that to her spirituall mother,
whiche no good chylde lyghtly
denieth to his naturall mother,
that is to witte: dreid, reuerence,
credit, loue and obeysaunce to her
lawes and ordinaunces, accordy-
ng to the holssome counsell of
the wyseman, say eng. Audi fili Prou. i.
mi disciplinam patris tui, et ne di-
mittas legem matris tue, Heare o
my sone the discipline of thy fa-
ther, and leue not vndone the
lawe of thy mother, what shall
a man say than of this dought-
ter Englande, whiche (for ma-
ny meebres of hers, yea, mo than
a good maynie) nother dreideth
her

her mother, noz reuerēceth her
mother, noz crediteth her mo-
ther, noz loueth her mother, noz
obeieth her mother, but rather
dispiseth her, spiteteth her, taun-
teth her, checketh her, reuileth
her, & with all termes of igno-
minie & reproche, that possibly
cā be imagined, ceaseth not cōti-
nually to deface her, & as much
as in her lieth, to bzing her mo-
ther to vtter confusion and de-
solacion: O lord god who seith
not ꝑ miserable, the wretched,
and the dedly dampnable state
this doughter Englande (in a
parte) standeth in: Who seinge
it, do not inwardly and hertely
lament the same: Yet this not
withstandinge, this good wor-
man our mother the holy catho-
lyke church, for her motherly af-
fection

fection and tender loue, moued
euen with the very boweles
of pitie and compassion, she so-
rooweth lamenteth and beway-
leth the dedly defection of thys
her doughter, pitifully cōplay-
ninge, crienge out, and sayeng:
Audite obsecro cōfines Angliæ, Baru. .iiij.
audite uniuersi populi, & uidete thren. .i.
dolorem meū. Adduxit mihi deus Baru. .iiij.
luctum magnum. Vidi enim de-
fectionem filia meæ, quam super
duxit illi æternus. Filiam enutris Esaie. .i.
ui, & exaltaui, ipsa autem spreuit
me. Educaui illam cum gaudio & Baru. .iiij.
iucunditate: dimisi autem eam cū
fletu & luctu. Iccirco ecce ego thren. .i.
plorans, & oculus meus deducens
aqua. Facta sum in derisum cūni thren. .iiij.
populo angliæ, & canticum eorū
tota die. Ambulato filia mea am- Baru. .iiij.
bulato, Ego enim squalida, gemēs thren. .i.
et

et in erore confecta, desolata, de-
 relicta sum sola. **Heare, I be-**
Baru. iiii. seke you o you borderers of En-
Thren. i. glande, heare all you people a-
 bout, heare you and see you my
Baru. iiii. grefe. God hath sent me great
 heuines. For I haue sene the
 deadly defection of my dought-
 ter England, whiche her gost-
 lye enemye hath put in to her
Esai. i. mynde. I haue brought vp and
 promoted adoughter, and she
 hath at lēgth set me at nought
Baru. iiii. I brought her vp with ioye &
 gladnes, but I lost her agayne
 with sorow and moorning. Be-
Thren. i. holde therfore I moorne, & the
 very teares runneth downe by
Thren. iij my chekes. I am made a la-
 singe stocke to al people of En-
 gland, and their songe all day
 longe

longe. walke doughter walke, Baru. iij.
go doughter go : thou hast for-
taken me : thou hast leaſte me
as a lone woman, and as a so- thren. i.
rowfull, ruſull, and wofull mo-
ther. And knowinge that al
pooze of life and death is in the
only hande of god (whiche kil-
leth & reuiueth, ſendeth downe i. Reg. ii.
to the graue, and ſet heth vp a
gayne) to him, as to the moost
runninge phisicion, do she re-
payze, & to him, for the reuiuing
of her deade doughter, do she
beſi/p make her mooste earnest
petition and prayer, enen with
theſe, or the lyke wordes, whi-
che I haue nowe taken to my
theme. Domine, filia mea modo Mat. ix,
defuncta eſt, ſed ueni, impone
manum tuā ſuper eam et uiuet.

Lozde

Lord, my doughter the churche
of Englande (as touching the
life of liuely vnitie) she is euen
now (in aparte) disceased and
dead: but come laye thy mooste
gracious hande on her and she
shall reuiue. This muche a-
foze the prayers.



OR as muche as;
(derely beloued in
our sauour chzist)
this doughter, this
church of Englad;
nowe (in a parte) disceased and
dead, hathe come to her death
by thze maner of wayes, firste
foz lacke of the life of liuely v-
nitie with her mother the holy
catholyke churche, secondarilye
foz lacke of the life of faieyth a
good beleife, And thridlye for
lacke

lacke of the life of charitie, and
good liuing, sithē the firste part
hath been alreadie declared. I
entende (God helping, and your
patience suffering) of the two o-
ther partes now bziefely to en-
treate, and finally to declare
how God lateth his most graci-
ous hand on this dead dough-
ter, for her resuscitation, and re-
uiuing againe, and this dooen
(after a plaine, homelye, per-
ceiuable sort) I shal committe
you to God.

First, as touchyng the death
of this daughter Englande for
lacke of the life of faith, & good
beliefe, No merueil it is verely,
if she, (for a good, I muste saie
for a great numbze of her mem-
bres) be soze infected, soze pop-
soned, soze soule sicke, oz rather

D.i. ded

dead in soule, through misbele-
uyng, no merueile, I saie, it is
at all. For why, what soeuer di-
uelish deuises meanes and waies
hath been vsed heretofore, of
the chiefest miscreauntes, misbe-
leuers and heretikes, that euer
wer in christes church, (Char-
rians I meane) for thallurement
of other to thinfecion of their de-
testable doctrine, if a mā marke
it well, he shal finde the verie
selfsame deuises, meanes, and
waies, or y like to haue be practi-
sed, & put in vze of late, here in
this our realme almost in euery
point. Charriās firste, for that
thei coulde not otherwise light-
lye perswade, but vnder the
colour of the woorde of God,
they talked commonlye of the
scripture, alledged the scripture
ap

Appeled to the scripture, boasted
of the scripture, and a numbze of
textes, thei had gathered toge-
ther for their assertion, whiche
were in very deede (as Bunderi
us writeth) l. apparaunt textes
mo in numbze, then the euident
plain textes, the catholik could
finde out for the true part. And
therupon Tharrians thei had
alwaies in their mouthes glozi-
ously, the word of God, & word
of god, the worde of God. And
w this their audacitie march g
agaist the church as Tert. saith
furth with the strongest in faith
thei moued: the weaker thei we-
ried: the wekest of al thei etrap-
ped: the waueryng thei sente a-
way with a scruple in their cō-
science. Et hac sua audacia aduers⁹
ecclesiā congregiētes, statim quosdā de prescri

D. II, mo.

mouēt orthodoxos; fatigant infir-
 mos : pusillos capiunt : medios
 autem cum scrupulo dimittunt.
 And hath not the like practise
 been excercised with vs these
 fewe yeres past, by our euange-
 lical brotherhod: haue not wee
 belikewise by thē assaulted wth
 the word of ꝑ lord, breged with
 ꝑ word of ꝑ lord, pressed wth the
 word of ꝑ lord, ye whē the lord
 (our lord knoweth) mēt nothig
 lesse: was other ergo in peruse
 other Alleluya at Easter euer-
 more cōmon, then was in theyr
 mouthes, the worde of the lord
 & Gods boke: Of whō yet, may
 not, (thinke you) the wooorde of
 the lord, & the worde of Gods
 booke in this point, wel be be-
 Ier. xxiij. rified: Non mittebam prophetas,
 & ipsi currebant : non loquebar ad

eos, & ipsi prophetabant: dicentes Ezec, xliij

Ait dñs: cū dñs non sic loquitur?

I haue not sent these prophetes,
(saith our Lord) and yet thei
ranne, I haue not spoken to
them, and yet thei preached, sai
yng: the Lorde hath spoken it:
when in very dede, the Lorde
spake it not? Against al soche
misconstruers, and miserpoun
ders of the word of God, heare
(I praye you) how Tertullian
maketh our mother the holie
Catholike Church, to replie.

Qui estis uos? quando aut unde ue de preser.

nistis? quid agitis in meo non meis cont. her.

quo iure filiam meā cadūtis? qua

licentia fontes meos transgreditis?

Mea est possessio: olim possideo:

habeo origines firmas: ego sum as

postolorū heres: Ipsi apostoli, sicut

testamēto suo. cauerunt, sicut fidei

D.iii. coms

cōmiserūt, sicut adiurauerūt, ita res-
neo. Vos certe exheredauerūt sēp
& abdicauerūt, ut extraneos, ut inis-
micos. Who are you (saith shee)
when, or from whence came you,
what make you in my ground be-
ing none of mine: by what auc-
thorite cut you doūe my wood?
wholicensed you to turne & stre-
mes of my founteynes? The scrip-
ture (saith she) it is my posses-
sion, my good, my heritage: I
haue had possession therof a lōg
time: I haue good euidence to
shew for the same: I am y right
heire to thapostles: thapostles
as thei willed by their testamēt,
as thei put mee in trust, as thei
gaue me in charge, and adiured
me to holde, so doe I still holde:
wheras thapostles thei haue
alwaies disherited, and caste of
you

you, as bastar-des, as ali-ans, as
enemies, & as such, which ought
to haue no right, no title, no in-
tereste at all, in the expounding
of scripture.

The Arrians againe thyn-
kyng theym selues neuer hable
to induce the people to their he-
resie, whiles the Catholique,
good, and godly lerned bishops
were hadde in reputation, they
charged therefoze many of the,
with diuerse faulse, and gre-
uous crymes. Als among all o-
ther thei charged the good, and
godly lerned bishop Athanasius
both w a maim, and also w in-
cōtinēce: With a maim, in that
he should haue cut of one *Arse* *Arse* *Arse*
arme, tharme of a ded mā beig
brought furth of purpose, as the
arme of *Arse*, notwithstanding
Arse

Eccle. hi
lib. x. cap.
xvij.

Trip. his
lib. iij. cap
xxiij,

Arsenius himselfe appeared
afterward, hauiing both armes
With incontinencie, in that hee
shoulde haue rauished a certein
woman, who being subornated
for & nones, did like a shamefull
& shameles harlot, most impu-
dently attouche it to his face: al-
though, as it apered in conclusiō,
he neuer knewe him, nor sawe
him before. And albeit this
good, and Godly learned By-
shoppe hadde so well purged,
and cleared him selfe of bothe
these crimes, that his accusers
sustained thereby no litle shame
and reproche, yet was he (that
notwithstanding) deposed, and
sent into banishment. And hath
not the like crimination, and
false accusation, been forged al-
so of late yeres, against certein
of

of our most catholike good, and
godly learned prelates, worthy
for their stoute stedfastnesse, &
stedfast stoutnesse in Goddes
quarrel, bothe to be chronicled
in yearth, and also to bee
crouned in Heauen. Was not
disobediēce laid to ours charge,
where no disobediēce was per-
tynyng to an others charge, where
no peturie was diuers crimes
to diuers of their charge, when
no crime was. And notwithstanding
their iust purgatiō & clere-
ment were they not yet deposed
and committed to ward, yea & that
some of the to most vile ward to.
Wharriars also for thallure-
ment of the powers, beyng dy-
uersly affected and delighted
with chaunge, they vsed diuers
alterations & changes in their
religion,

Ad Cōst.
Augustū.

religiō. whose mutability, & cha:
geableness. Hilary most plain-
ly declareth. of whō. for auoidig
of tediousnesse, I wil touch but
here and there a pere, of a lōger
proceſſe. Scribenda atq; innouāda
fidei exinde usus inoleuit, qui post
q; noua potius cōpit cōdere, quā
accepta retinere, nec ueterata defe-
dit, nec innouata firmavit. Et facta
est fides temporū, potius quā E-
uangelionū, dū aut ita fides scri-
bunt, ut uolumus, aut ut uolumus in-
telliguntur. Et cū secundū unū deū
etiā fides vna sit, excedimus ab ea
fide, quæ sola est: & dū plures sūt,
ad id cōperūt esse, ne ulla sit. Ana-
nuas, atq; mensiuas de D E O
fides decernimus, &c. A custome
hathe growen (saith hee)
to write, to innouate, & to cha-
unge often tymes the saith:
whiche custome, after it ones be-
gon

gon rather to make newe De-
crees, the to retein decrees redy
made, it neither defedeth thold,
noz yet stablitheth the new: and
so the faith was made moze ac-
cording to the tyme, then ac-
cording to the Gospel, whiles
faithes are either so witten,
as we list, oz at lest, as we lyst,
so vnderstande. And whereas
after the rate of one God, there
ought to be but one faith, we ar
falle fro that faith w^{ch} is but one,
& whiles mo faithes are made,
thei haue begonne to be at that
poit, & no faith at al remaineth.
We make euery yere, yea euery
month almost a new faith. Hi-
therto s. Hilari. who in the same
place reciteth also. iiii. seuerall
chaung^s which tharrians had of
their faith, and al in one yere:
And

And haue we not hadde in like
maner of late yeres often cha-
unges about ouer religiō, and
that accordyng to the affection,
and phantasie of Rulers: haue
not we had chaunge in doctrine
chaunge in bookes, chaunge in
tounes, chaunge in aultares,
chaunge in placyng, chaunge in
gesture, chaunge in apparade,
chaunge in bzeade, chaunge in
geuyng, chaunge in receuyng,
with many chāges mo, so that
we had still chaunge vpon cha-
unge, & lyke neuer to haue leste
chāngyng, til al the hole world
had cleane been chaunged.

Tharriās furthermōze tallure
and entise al other sortcs vnto
them, thei mēgled the symple

Trip hift with scismaticall psalmes, and
lix ca viij Hymnes of their owne deuises
the

the young petites, with false &
fond Catechismes, (as did al-
so Julianus thapostata in hys Eccl. hist.
time): the elder scholars, wth large lib. x. cap
exhibitiōs (as did also Beren^{xxiiij}.
garius in his time): the prestes Gre, prel
and prechers, with the promo^{ia uita}
tiōs, & dignities of the churchē, Gre, Naz
as many at least as would sub- Guimūd
scribe to their heresie: the cath^{Trip. hist}
olikes in the meane time, (wh^{lib. v. cap}
che refused subscriptiōs) being^{xxxij},
either depriued of suche liuings Eccle. his
thei had, other banished, other lib. x. cap.
imprisoned, other at the lest cō-^{xxi}.
maunded to silence. And ha the Tri. hist.
not the like practises been put lib. v. cap
in vze of late yeres emong vs^{xxxix},
also: Was there not bled as wel
in Sermones, as in Lectures,
and other commune assemblies
a certeine scismaticall, and sin-
guler

singular kinde of praier, some-
what differente from the com-
mō order, & sort of praier. Was
there not one perilous, pernici-
ous, pestilente Catechisme e-
mong other thinges set fourth
of late, with a commaūdement
to bee readde in al Grammare
scholes through out the whole
realme, And that also set furth
as allowed by the clergy in Sy-
nod. Lōdi. wheras the conuoca-
tion without all doubt (for
the lower house at leaste) was
neuer made priue thereunto.

Haue not our exhibitiones,
(worthely termed **ARRIANS**,
or **BERENGARIANS**
exhibitiones,) been distributed
of late to Scholers, namely in
Orfoozth, with great parciali-
tie, and respecte of personnes,
more

more for the Corruptione of
youth, then for any good zeale
to the maintenaunce of vertue,
and learning, none being made
partakers therof at length, but
suche onely, as would bee con-
formable to al Subscriptions
Whiche, if it were not a certain
kynde of byinge poore needie
simple Soules to the Deuill
for moneie, I report me to you.
Hathe there been anye spiri-
tual promotion and dignitie, ye
or almoste anye meane liuyng
of the Church, bestowed these
fewe yeares paste, but vppon
suche onely, as woulde earnestly
setfurth, (either by preching ei-
ther by subscribing) al the er-
ronious doctrine, falsly termed
the Kynges proceedinges: Hath
there been any catholike of late
yeares

yeares refusing subscription,
but that hath been, other depri-
ued, other imprisoned, other ban-
nished their company, other at
leaste silenced.

¶ Chariams ouer and besides
this, for a better defence of their
indefensible heresie, they would
admit nothing against thē, but
what was other by expresse
wordes mentioned in scripture,
other els by their own sōd iud-
gemēt to bee gathered of scrip-
ture. And therupon this terme
consubstantiation signifyng the cōsubstan-
tialitie of the Soonne wyth
the father, (whiche terme the
Catholike fathers, inspired by
the spirit of truth, inuēted in a
counsail of Nice) they reiected
it, as a new terme, as a straunge
terme, & as a terme no where
hable

hable to be founde thzough out
all the hole corpg of the byble.
As in very dede the terme and
selfe worde *ἐκλογισιον* in the same
order of sillables, can no wher
be found : notwithstanding the
thinge ment therby, is easie to
be deduced & gathered of scrip-
ture, by the iudgement at least
of the catholike churche.

And hath not the lyke practise
bine vled of late with vs also?
hath not oure new gospellers
eracted of vs expresse scripture
for every thinge vled of olde in
the churche? hath not they cau-
sed to be laid downe al thinges
whiche are not other expressely
mencioned in scripture, other by
there owne sonde iudgemente
to be gathered of scripture?
And hath not they thereupon
C. relet

relected and fauted this terme
transubstantiacion, as a terme
newe, straunge, papisticall, and
no where hable to be founde
thorough out the hole bodie of
the byble: But albeit thys
terme transubstantiacion may
seme to them somewhat a newe
terme, being not muche aboue
thre hundred yere olde, yea is
the thinge of a farre moze anti-
quitie and auncientnes. As A-

In dispute thanasius ones answering ar-
rius, said by this terme *ομολογος*
Antiqua res nomen nouum acce-
pit, non uocabulo nouo nouae rei
uirtus accessit. An oulde thinge
hath receaued a newe name, and
yea for all the newe name, it
hath not receaued þe vertue of
a newe thinge. And though
this terme transubstantiacion,
lyke as this terme consubstan-

tialitie can no where be founde
in scripture, (as in verpe dede
the terme can not be founde) yet
in as muche as, the thing ment
thereby, is easily gathered of
scripture, by þe sincere & icorrupt
iudgmēt of our mother the ho-
ly catholyke church, it ought of
euery good christen & obedient
child firimeli to be credited & be-
leued. For þe church, which gathe-
red the thinge of scripture & in-
nēted the terme *μονοθεος* against
tharrians: that churche whiche
gathered the thing of scripture
& inuēted þe terme *θεοτοκος* against
þe Nestorians: that church which
gathered þe thinge of scripture, &
inuented þe terme *Ingenitus* a-
gainst þe priscilianists: that church
which gathered þe thing of scrip-
ture & inuēted þe terme *persona*
against þe Sabellians: þe very selfe

same church hath also gathered
þ thing of scripture, & inuēted
this terme transubstantiacion
agaynst the sacramentaries:

If you set ought by her iudge-
ment in thother pointes, why
shoulde you set noughte by her
iudgemēt in this pointe: Other
receue her iudgemēt thozough-
ly, other reiecte her iudgement
thozoughly: other make her a
sothsaier vtterly, other make
her a lier vtterly.

Tharrians to be shorte, & not
tharrians only, but all other
bynde of miscreauntes, misbe-
leuers and heretikes (for the
moost parte), intendinge to in-
duce and bringe in, the highest
heresie of all, they vled cōmon-
ly first to make induction ther
unto by other meaner maters.

And hath not the lyke prae

rise bine bled of late yerres here
with vs also: hath not our new
christians, intendinge at length
to shoote at the hyghest marke
of al, shote first at other lower
markes: yee certenly. for firste
butted they at holpe water, at
holp bread, at asches, at palme,
at tenebryng, at knockynge, at
knelinge, and at other like litle
ceremonies. Than roused they
abrode, at verities vnwoyten,
at doctours expositions, at
mans traditions, at prescript
meates, at fastinge dayes, at
holp dayes, at prayenge dayes,
at bodily service, and at suche
other meane maters, as vn-
certen markes. Afterwarde
pricked they fully & holly, most
blasphemously at the crosse of
Christe, at the Image of christ

at þe saith of chriſt, at þe mother
of chriſt, at the ſpouſe of chriſt,
at the ſacrifice of Chriſt, at the
ſacramentes of Chriſt, & there
in at laſt at the moſt precious
bodi & blud of chriſt, as þe high-
eſt marke of al, the cheſeſt miſte-
rie of our faith, & the greateſt
comforte, man hath in all thys
mortal life. Is it than any mer-
uel, good bꝛothꝛ, if this dough-
ter the church of Englande be
now (i. a part) diſceaced & dead,
ſithen at the deuices, meanes &
waies to ſlee and kille chriſten
ſoules, bled heretofore of thar-
rians, hath byn thus practiſed
here of late, by ſome of her owne
bloude and brood? Agaynſte
whoſe recheles and leude impi-
etie, holie S. Auſten, if he were
now a liue, and harde ſuche vna-
decent

deceit & vnreuerēt wordes, such
fonde & strāge opinions, suche
wicked & blasphemus saig, as
some letteth not to vtter of ths
most holy & blessed sacramēt, he
wold not misse, but sai vnto thē
as he ones said vnto Julian⁹ p Contra
pelagian with his secte. Mira di luli pe-
citis: noua dicitis: falsa dicitis: Mira lag. li. iij.
stupemus: noua cauemus: falsa con cap. iij.
uincimus: Meruelous thinges
you speke: new thigs you speke
false thinges you speake: your
meruealous sayinges, we are
a stouined at theim: your newe
sayinges, we wilbe ware of
theim: your false sayinges, we
wyl conuince theim. But
for me to conuince thys here-
sie, & to proue thozoughly p real
presces of christ most precious
bodie

C.iiii.

body & blude in þ̄ holy & blessed
sacramēt, as it is a mater of no
smal importaūce, noz cā welbe
done in so shozte a tyme, so do
not I intende to take on me
suche a waightie prouince, noz
yeat longe to stande hereupon
at this present. Howbeit some
what to speake hereof, moze
foz edificatiō of the simple, thā
foz conuiction of the frowarde.
I thynke it foz the tyme expe-
diēt. If our sauours act & dede
were thozoughly corespondēt
to his worde and promyse. (as
god forfende any good chysten
man oz woman shoulde euer oz
saye oz thynke the contrarie),
sithen he made this promise in
Ioh. vi. the gospel of saynte Iohan.
Panis quem ego dabo, caro mea
est, quam ego dabo pro mundi
uita

uira: doubling this woꝛde dabo,
after the greke text, to signifie
adoubble geuinge of his bodie,
in this sence: the breade, which
I wyll geue you to eate, it is
mine owne fleshe, which fleshe
I wyll geue also to be crucified
on the crosse for the redemption
of þ world, who ca thā doubt,
but þ our sauour chꝛist at his
maundie supper, what tyme he
tooke bread in his hande, bles-
sed it, brake it, gaue, & said, this
is my body: but that he enē thā
made it his owne betye bodye
in dede: for otherwile his woꝛd
and his dede had not byne one:
otherwile he had promysed a
thinge, whiche thinge he hadde
not perfoꝛmed. And to thꝛnde
it should not be doubted, what
bodie he ment, he added as a

C.v.

De:

i. Co. xi

li. iij. ca.

xliij.

Declaration, quod pro uobis tra-
detur. Th^s is my body (saith our
Lorde) but what body o lorde?
tell it vs playnly, the very selfe
same body (saith he) that shalbe
betrayed for you. How coulde
he haue expressed hys mynde
more playnly, more evidently,
more simply, than to saye, this
is this; this is my bodie: yea &
that bodye too, whiche shalbe
betrayed for you. If this be not
playne inoughe, I can not tell,
what is playne inough. Thys
beleued playnlye vpon oure sa-
uours playne wordes fyrst the
holy doctour S. Damascene,
who saith: Non est figura panis
& uinum corporis & sanguinis
domini. Absit, N. hoc; sed est ipsū
corpus domini deificatum, ipso
dño dicente: hoc est corpus meum
non

non figura corporis, sed corpus:
 non figura sanguinis, sed sanguis.
 The breade and the wine it is
 not a figure only of the bodie &
 bloude of Christ, (god forfende
 that) but it is our lordes owne
 bodie, iopned vnto the godhed,
 our lord him selfe saying, this
 is my bodie: not a figure of my
 bodie, but my bodie: this is my
 bloude: not a figure of my bloude,
 but my bloude. This belueued
 againe playnely vpon our saut-
 ours playne wordes, the holie
 doctoz S. Ambrose, who saith.
 Antequam consecratur, panis est: De sacra-
 ubi autē uerba christi accesserint; li. iij.
 corpus est christi: Et ante uerba cap. v.
 christi, calix est uini & aqua ple-
 nus: ubi uerba christi operata
 fuerint, ibi sanguis efficitur qui
 plebem redemit.

Before

Before it be consecrated, it is
bread: but after the wordes of
Christ are ones come vnto it,
thā is it the very bodie of christ:
And before þ̄ wordes of christ
are prouounced, the chalisse is
full of wyne and water: but af-
ter the wordes of Christ hathe
ones wrought vpon it, than is
it made the very blude of christ,
whiche redemed the worlde.
This beleued also playnly bpō
our sauiours playne wordes,
the holpe doctour S. Iohan.
with the golden mouthe, who
saith: Credamus ubiq; deo, nec
repugnemus ei, etiam si sensui &
cogitationi nostræ absurdum esse
uideatur quod dicit. Quod in om-
nibus, & præcipue in mysterijs fa-
ciamus: Non illa quæ ante nos ia-
cēt solūmodo aspiciētes, sed uerba
quocq;

quoque eius tenentes: Nā uerbis eius
defraudari non possumus, sensus
uero noster deceptu facillimus ē:
illa falsa esse non possunt, hic sæ-
pius atque sæpius fallitur. Quoni-
am ergo ille dixit, hoc est corpus
meum, nulla teneamur ambigua-
rate, sed credamus. Let vs beleue
god alwaye, and let vs not re-
punge vnto him, no though the
thinge, he saith, maye seme an
absurditie, both to oure senses
and also to our vnderstanding.
Whiche thinge let vs do in all
matters, but specially in the my-
steries of our faith. Let vs not
consider the thing that lieth be-
fore vs only, but let vs consider
christes wordes also, for oure
senses they may be & are often
tymes disceaue: but Christes
wordes they are not, nor can
not

not in no wise be false. Because
therfore christ hath said, this is
my body, let vs beleue (saith he)
without all doubte, that it is,
euen as he hath said, his owne
very body in dede. This beleue
ued moze ouer plainly vpon our
sauours plaine wordes; & holy
doctour S. Anstien, who saith:
expounding this text (as it was
than read.) Et ferebatur in mani-
bus suis: Hoc uero fratres, quo-
modo posset fieri in homine, quis
intelligat? quis, N. portatur mani-
bus suis? manibus aliorum potest
portari homo: manibus suis nemo
portatur, quomodo intelligatur in
ipso dauid secundū literā, nō inue-
nimus: in christo autē inuenimus;
ferebatur, N. christus in manibus
suis, quādo cōmēdās ipsū corpus
suū, ait: hoc est corpus meū, ferebat
N. illud

N. illud corpus in manibus suis.
He was caried in his owne hā-
des. But this o bzethen how it
may be uerified in mā, who can
bnderstāde: for what mā is ca-
ried in his owne handes: In o-
ther mens hādes mai a man be
caried, but in his owne hād, is
no mā caried. How this may be
bnderstand in Dauid literally,
we fynde not, but in Christ we
fynde. For christ he was caried
in his owne handes, whan he,
cōmendig hys owne bodie, sayd
thys is my body. For thā he cari-
ed þe same bodie in his owne hā-
des. And how coulde christ, (I
pray you) carie hys owne body in
his owne hādes, vnlesst hys body
were there really & substācially
cōtained, bnder þe form of brede
& wief: for if it were but a figure
(as the

(as the sacramentaries saith)
than couide Dauid and euery
other man carie his owne body
in his owne handes toe, euen
as wel as Ch�ist: whiche thing
S. Austen here bitterly denieth
And the same S. Austē againe
vpon the same Psalme. Decla-
reth special mater, whereupon
a familiare similitude maye be
grouded, to expresse, how the
real presence may be (in a ma-
ner) cōpysed, & may stād (after
a sort) euen with good reason,
though the thinge it selfe in be-
ry dede farre surmounteth and
passeth all reaso. the similitude
may be this. Like as thinfante
eateth & very selfe same foodde
in substāce, that the nourre ea-
teth, but vnder another forme,
for theinfāt can not away with
hard

harde meate, but must be feed
with milke, and therfoze the
foode is first qualified of the
nurce, chawed and swallowed
downe of the nourse, incarnat
and incorporat in to the bodye
of the nourse, and parte therof
by vertue of her pappes, turned
in to milke of the nurse, which
milke is a foode apte & meete
for thinfante to receiue to suke
& feede vpon, Euen so we chri-
stians do receiue the very same
foode, the very same bodie and
bloude in substance, that was
crucified for vs here in earth.
But because we are all as in-
fantes in this behalfe at least,
and can not a waye with suche
harde meate, nor can abide for
lothsomnes to eate christes bo-
dye & drinke his bloude vnder

f.

the

the formes of fleshe and blood,
oure sauoure Christ therfore,
(lyke a good nource) he quali-
fieth his bodie and bloude, he
altereth it, he transfozmeth it,
he exhibiteth it, vnder another
forme, vnder þe forme of breade
and wyne, and so maketh it to
be infantes, as mylke, as a
gentle familiare foode, apte
and mete to be receaued, with-
out horroz, of euerye christen
man and woman. And yea
is it for all that Christes owne
verye bodie and bloude stille in
substaunce, euen as the milke
of the nource (which the infante
sucketh) is the same very foode
in substance, that the nource
receaued before, only the forme
and the fashyon altered.

Thus

Thus to be short beleued plain
ly vpon oure sauours playne
wordes S. Hierom: thus S.
Cyprian: thus S. Basil: thus
S. Hilarie: thus all the rest of
the holpe doctours: wherein
they nothyng bareth, but con-
stantly syngeth all one note: be-
yng at least well construed,
and well vnderstande: and be-
yng not torqued and wrested,
wrenched and wyed, as they
haue been of some in authori-
tie of late, (God graunte them
grace to repent therfore). To
whome oure Marcus Anto-
nius, oure Marcus Antoni-
us, (I saye,) worthy for hys
constancie to be named constan-
tius, yea constantinus, hathe
so handsomelye and soe fullre
F. H. and we

answered, that they shall euer
haue therehandes full of him,
and neuer be hable to steeke &
reple any thing agayne, at lest
worthy the reading. So clarkely
hath oure Marcus marked
out al thinges that maketh for
the purpose: So clarkely hath
he accorded the scriptures and
doctours sayings: So clarkely
hath he brought al apparent
contradictio vnto vnitie in this
behalfe. Whereupon one reason
(my thiketh) may be grounded,
which were sufficient, to moue
anye harde hart, any stony sto-
make, any blunke brest, that is
not bitterly obsecrat, bitterly ob-
stinat, bitterly idurat. The rea-
son shal be this. Other you must
graunte the reall presence of
our sauour christes owne very
bodie

bodie and bloude, in the holye
and blessed sacrament, (as the
trueth is), other els must you
make vs beleue, that al thaucti-
ant authoꝝ and godly persōs,
all the holy Warters and Co-
fessours, all the holy fathes &
catholyke wytyers, that euer
wrote these .xv. hundred yeres
and moze, euen frō thapostles
tyme hitherto, you must make
vs beleue, I say, that these, in
this most highe and wayghtye
mater of oure sayeth, were all,
most chāfully blynded: al, most
chāfully disceaued: yea al, most
vndoubtedly dāpned. For had
not they all, (as it appereth by
there woꝝkes well construed &
wel vnderstāde), the selfe same
sayth in the blessed sacrament,
that ꝑ catholykes haue at this

present: Dyd not they all be
leue inwardely in there hear-
tes, there present the very bo-
die and bloude of chyst: Pro-
test it in ther wrytings, the very
bode and bloude of Chyst:
Confesse it with ther mouthes
the very body & bloud of chyst:
Receave it in to their bodies;
as the very bodie and bloude of
chyst: Reuerence it in their ly-
uing, as the very body & bloud
of chyst: Die in & beleffe, that
it was, the very bodie & bloude
of chyst: Wherefore, if it were
not the very body & bloude of
chyst in dede, howe can it than
otherwise be thought, but that
they, beginnyng in a wronge be-
leife, continuyng in a wronge
beleif, dyng in a wronge beleif,
must nedes be counted, to haue
been

been all, most chāfully blynded:
al, most chāfully disceaned: yea
al, most hndoubtedly dāpned:
What an aburditie, what
an inconuenience is this: was
Ignatius that blessed martyr
dāpned, (trowe you?) Ireneus
that blessed martir, was he dāp
ned too: S. Cyprian that bles
fed martir, was he also damp
ned: was S. Hilarie dāpned,
S. Basil dampned, S. Hiero
dampned, S. Ambrose damp
ned, S. Austen dampned, were
all the holye Martirs and Con
fessours, all the holye Doc
tours and aunciant authours,
all the catholyke wyters with
an infinite numbze of oure fore
fathers, were they all dāpned
as is sayd. ¶. iiii. O lord

O lord god, what a wonder-
full mater is thys. Is it
lykelye, (thynke with your
selves good bzethen), thynke w
your selves, is it likely, ꝑ chꝛist,
who promised to be w hꝑ church
to ꝑ worlde's ende, & to instruct
her in all kinde of trueth, is it
likely, that he wolde suffre so
many holy marters, so many
holy confessours, so many ho-
ly doctozs, so many thousande
thousandes of our fozefathers,
so many hundzeth yeaeres, so
shamefully to be blynded, in so
highe apoint of our faith and re-
ligion: Neuer thynke it good
bzethen, neuer thynke it: lette
neuer suche an absurditie, synke
in to your thomakes. Wherfoze
to auoide this vnreasonable ab-
surditie & inconuenience, nedes
must

must it be confessed, as a plaine,
 sure, and vndoubtable trueth,
 that the presence of þe very bodye
 and bloude of Christ, (christ, I
 saye, god and man,) is here co-
 tayne really and substantially
 in the most holy and blessed sa-
 crament of thaulter. Wherfore
 to conclud this part, heare you
 now the earnest obtestation &
 request, your mother the holy
 catholyke church maketh vnto
 you, callinge you all, childe:en:
 not al, for the presente, but for
 that past, and that to come: **Homilia**
 sing herein, with a very litle al- **do, octa.**
 teration, the wordes of the holy **Pasch, ad**
 doctour **S. Austen.** Vos me au- **Baptiza.**
 dite o filioli: audite me per sangui-
 ne christi, quo estis redempti: per
 nomen quod super uos inuocatu
 est: per illud altare, ad quod acces-

F.v.

listis:

2
fistis: per sacramenta, quæ accepistis:
per iudicium futurum, uiuorum &
mortuorum: per salutem denique animarum
uestrearum, obsecro uos: obtestor
uos: obstringo uos: adiuro uos.
Heare me (saith the) o you my
deare chyl dren: heare me: (I
saye) heare me: I desire
you by the most precious bloud
of Christe, where withall you
were redeemed: by the glorious
name of Iesus, whiche was
called ouer you: by that holpe
alter, whereunto you haue
come: by the holy sacramentes,
whiche you haue receaued: by
the terrible iudgment to come,
of the quicke and the dead, at
the dreadfull day of dome: breifely
by the health of your owne
soules, euen as you truste to be
saped

saued; and auoyde euerlasting
dampnation. I beseeke you: I
praise you: I exhort you: I re-
quire you: I charge you: yea I
adiure you. What vehemencie
of wordes haue we here, what
an obtestation is this, what
an adiuration? But go to, let
vs see, what is thy request O
woman: saye on at ones in
few wordes. Verely, euen this.
Consider with your selues my
dere chyldren, consider: sytste
the consent of all the foure E-
uangelistes, with the holy A-
postle saint Paule, of whome
all, the blessed sacramente is
termed vniformelye, and that
no lesse than a leuen tymes,
the very body & blude of chryst.
Consider agayne the hole con-
sente

Ad Ianu.
Episto.
cxviij.

cent, of all the auncient doctozs
and catholyke wzriters of all
aiges, whiche, (beinge well con
stred and well vnderstande) do
fully and holly affirme it, the
very bodie and bloude of chzist.
Considze also the cōcent of dy
uers general coucelles, (whose
authoritie, as S. Austen saith,
is most solempne and honora
ble) whiche hath in the sprite of
god, determined and decreed it,
the very bodie and bloude of
chzist. Considze moze ouer the
meruealous reuelations, and
wounderful mitacles wzought
of god, and wzoten of auncient
authours, which hath fō tyme
to tyme declared it, the very bo
die and bloude of chziste. Con
sider ouer and besides this the
great

great bitter scourges & plagues,
that hath all wayes lighted on
al chzisten realmes, dispisinge &
disworshippinge it, and contra-
rily the prosperous successe and
trāquilitie of al chziste realmes
accepting and worshippinge it,
as the very bodye and bloude
of chzist. Considze finally the
dzedful dedly dampnable state
& condition, you stande in now
at this pzeent, as many as do
not stedfastly beleue it, & verie
bodie and bloude of chzist. For
in ths behalfe, (as Epiphanius In Anco.
saith,) you are fallen frō grace,
and from life euerlasting. A gra-
tia & salute. You are dead, you
are dead, you are dead. Hither
to your mother, good bzethren.
Nowe than, if you continue in
the misbeleife of this most holy
and

and blessed sacramēt, and in all
other most pernicious & peiti-
lent, most detestable and damp-
nable heresies, which are now
abzoo'de, our mother, the holpe
catholyke churche, maye haue
iust occasion to repayre to the
heauenly phycision her spouse,
& say the wordes of my theme:

Mat. ix. Domine, filia mea modo defuncta
est &c. Lord, my doughter the
churche of Englande; as tou-
chyng the life of fayth & good
beleif she is euē now (in a part)
disceaced and dead, but come,
laye thy moost gracious hande
on her, and she shall reuiue.

HERE haue you harde the
death of this doughter,
the churche of Englande, as
touchinge the life of faith and
good

good beleeve: Nowe shall you
heare in lyke maner, the death
of the same doughter, as fou-
ching the life of charitie and
good lyuinge.

If misliuyng also and lacke of
charitie (derely beloued) do
bring death to ths doughter, (as
in dede it doth,) how can she be
thought than, other shā discea-
fed, other than dead; in manye
membres of hers at least: for,
whan was misliuinge, (I pray
you), euer in any aige more a
losse, and more risse, than euen
now of late by our tyme, in this
oure realme: Whan hadde
euer more place, than of late
yeares, the sayenge of the ho-
lye Apostles:

In nos

In nouissimis diebus instabūt tē-
pora periculosa, & erunt homines
seiplos amantes, & c. In the la-
ter daies ther shall come peril-
lous tymes, & þ people shalbe
louers of the selfes, couetous,
boistars, proude, cursed speak-
ers, disobedient to father & mo-
ther, vnthankfull, vnholý, vne-
kinde, cōnaunt brekers, stub-
berne, false accusars, ryotous,
fearce, dispisers of them which
are good, headdie, highminded,
gredie vpon voluptuousnes,
more thā the louers of god, ha-
uinge a similitude of godly ly-
uinge, but denieng the vertue
therof. Whan, the sayeng of the
prophet Osee. Nō est veritas, nō
est misericordia, nō est scientia dei
in terra, Maledictū, mēdaciū, homici-
dū, furtū, & adulteriū inundauerunt

runt, et sanguis sanguinem tetigit.

There is no trueth, there is no
mercie, there is no knowlege of
god in the land, but swearyng,
lyng, manslaughter, theft, and
adultry hath gottē thouer hād,
and one gyltynesse followeth
an other. When, the sayng of
the pꝛophete Esaie? Terra infe. Es. xxiii.

Etā ē ab habitatorib⁹ suis quā trās-
gressi sunt leges; mutauerunt ius;
dissipruerunt fœdus fēpitnum:
dereliquerunt Dominum: blasphe- Esai. i.
mauerunt sanctum Israel: ab alienas

ti sunt retrorsum. The yerthe is
euē infected with her inhabitā-
tes, for thei haue transgres-
sed the Lawes: chaunged the
ordynances: broken the euerla-
sting couenaunt: forsaken our
Lorde: blasphemed the holie
one of Israel, and are gone bac

Es. i. ward

warde. When, the sayng of S.
 John the holie Euangelist: *Tor-*
tus mundus in maligno posu⁹ est.
 All the whole worlde is set on
 mischiese. All whose saynges,
 the holie Doctour S. Basile,
 thinkynge fulfilled in his age,
 describeth a disorder, not much
 disagreeunt from the disorde
 of this our age.

Epist. lxiij *Subuersa sūt pietatis dogmata: & bati pietatis ri-*
tus: abritio eorū, qui dñm nō metuūt, ecclesiarū
gubernacula inuadit: & iam manifeste, uelut
impietatis premium, prima sedis dignitas p̄sti-
tuitur ita, ut, qui maledicēdo est senior, ad E-
piscopatū populi acquirendū sit prior, ac potior:
Euanuit hōestas sacerdotalis: desierūt, qui gre-
gē domini pas: ut cū sciētia: (dispensatiōes pau-
perū ad p̄pria oblectamēta, mīuēnq; largitiōes,
absynctibus ijs, qui abritionis, & dñandi studio
tenēt): Elāguīt Cāonū exacta diligētia: multa ē
p̄filiētia. Qui. N. humanis adiuti officijs ad
p̄cipatū perueniūt, hac ipsa deliquēdi p̄missa
licētia gratificātur. & Imerea ridet nos inside-
les

les: mutāt, q̄modica sūt fidei: fides ipsa in ābzū
uocatur: ignorātia off̄nditur mētibus, p̄pterea q̄
formā ac speciem pietatis praeceunt, qui sermone
uic̄sute adulterāt. Silēt. N. pie docētūm ora: re-
resoluta uero est quāuis blasphemā lingua: p̄pha-
nata sunt sacra: qui sani sunt in plebe, domus
oratiōis fugiūt, utpote ī quibus ip̄ia docētur: Ab
iguntur pastores, ut dissipētur greges: Vnum
tam crumen est, quod uehemēter punitur, si
quis patnas tradiciones diligētē obseruet.

Godly decrees (saith he) are
ouerthrowen: Godly vsages Ep̄is. lxiij
are put out of place: thambition
of them that feareth not God,
inuadeth the gouernemente of
Churches: the dignitie of the
high Sea (as a rewarde of im-
pietie) is now openly so set out
to sale, that, whoe is more ear-
neste then other in raiynge, he
is more forwarde then other, in
attainyng a bishoprike: Priest-
ly grauitie is banished awaye:
Gone are they whiche feedeth
G.ii. christes

Epist. ad i. b. p. of a. n. k.
Comas more (601)

Christes flock with knowlege:

Thei whiche are ambitious, & desirous of ruledom, cōsumeth the reliefes of the pooze to their owne pleasure, and bzybyng of other: The exacte obseruation of the canons, and rules of the church, are wahren faint: great libertie of sinfull luyng is permitted. For thei (whiche by others helpe and not their owne deserte) aspieth to ruledome, gratifyeth their helpers again with theselve same libertie of misdoing. &c. In the mene time the Infidels, thei laughe vs to scorn: the weakeliges in faith, thei stagger: the faith is called in doubte: Ignoraunce overshadoweth mennes myndes, because thei pzetende a fourme, & shappe of godlinesse, whiche colozeth

epist. l. ix

lozeth their talke with crafty-
nesse. For the mouthes of god-
ly preachers are stopped: but e-
uer blasphemous tong rouleth
at large: holy thynges are pro-
phaned: they, which be good e-
mong the people, shunneth the
houses of praier, as in ^e which
wicked doctrine is taught: the
sheperdes are dylud a waie, that
the flockes maie be scattered a-
bode: one crime there is nowe
a daies, most sharply punished,
if a man doe diligently obserue &
kepe ^e tradiciōs of the fathers.
Hitherto s. Bas. But here now
among all other enormities in
general, to touche particular-
ly one in the laitie, and another
in the clergie, what shall I saye
firde of certeine of the Laitie,
whiche hathe what by Hooke,
G.iii what

Chronic.
Cario.

what by crooke, wrong oute of
the handes of the Clergie, not
only benefices and Tithes, but
also the best part of the tempo-
ralities of Bishoprikes, hathe
thei delte (thinke you) charita-
bly with theim therein: No ve-
rely, vnlesse you wille call that
Charitie, whyche Iulianus
the Appostata ones bled with
the Chzistians. This Iulia-
nus, whiles hee impouerished
the chzistians, pulling from the
their goodes, and possessions,
he pretended charitie towards
theim, bearyng theim in hande
he did the a great benefite, and
a great good tourne therein. For
he saied, he entended their im-
pouerishmēt for a good purpose
to thende, that thei being made
pooze, shoulde the moze easely
obtain

obtaine the kingdome of heauē
because it is wzitten. Beati pau- Math. ix.
peres, quoniam ipsorum est regnū
cœlorum. Blessed bee the pooze
foz to them beelorgethe the
Kyngedome of Heauen. If
then certeine of the laitie, hath
entēded suche charitie in theire
doinges towardes the Clergy,
is not the Clergie muche behol-
dyng vnto them (thinke you) in
that thei woulde so charitablye
vnburden thē of so great a part
of theire weighty liuynges, and
laie the burden on their owne
backes, and shoulders? Is not
the Clergye, muche beehol-
dyng vnto theym, in that
theie woulde (passyng the
commune Order of Charitie,)
preferre the clergye befoze them
selues

G.iiii.

selues, would helpe the clergie
to heauen first, and tary behind
themselues, comyng after by
leisure. whē thet may intende it?
But would any suche of the lai-
tie be contēt (wryn you) to haue
any pointe of like charitie extē-
ded towardeſ them again: wo-
uld thet be content, other ſhold
helpe them to Heauen by like
waies, by vnburdenyng them
of any part of their weighty po-
ſſeſſions, and liuelyhodde: It is
not to bee thought in no wyſe.
Wherefoze, (the righte order of
charitie ſtāding as it doth, that
euery man ought to doe, as hee
would bee doen vnto) ſithen the
laitie would not, noz could not
be content, after ſuche ſozte, to
be vſed themſelues, their owne
conſcience muſt nedes condēne
thym

theim, of their vncharitable,
and vniust vsage towardes the
clergie. What shall I saie again
of certeine of the clergie, which
ought to haue ben as lanternes
of light, in geuing good exāple
of chastitie & purety of lyfeto al
other, hathe they doen godly, &
well (trowe you) in bzeakynge
their bowes, & in geuing there-
in suche an offēce to the world,
that al the whole ordze of prest
hode hireth the worlde for their
doinges, & is in a maner slaun-
dred therby. But here perhaps
some wil replie again, and saie,
fyrste, that we secular priestes
are no votaries, dooe make no
bowe of chastitie at all, because
we hold our peace. Secondari-
ly that we oughte not to make
any bowe of chastitie, because

G. v.

thei

(thei saie) it cannot be gathered
of scripture. Thirdly & wee can
not kepe the bowe of Chastitie,
because thei demeth it impossi-
ble. Fourthly that the breache
of the bowe of Chastitie is no
offence, because it seemeth vnto
theym as a rathe bowe. As
touching the first point, that we
Seculer priestes, notwithstanding
our silence, do professe the
bowe of chastitie, it maie apere
firste by a certeine Canon of a
general counceill, whiche hathe
these woozdes. Quicumq; Dia-
coni tacuerunt, & susceperunt ma-
nus impositionē, professi cōtinen-
tiā, si postea ad nuptias conuenie-
rūt, a ministerio cessare debebunt.
What soeuer Deacones hathe
holden their peace, and hathe re-
ceiued the laiyng on of handes
holie

Cōci ācir

holie ozdres, hauing ones pro-
fessed chastitie, If afterwards
thei fall to mariage, thei ought
to ceasse from the ministry. It
maie appeare againe by a certē
saing of s. Bede. our owne couns-
trymā, declaryng therin the cō-
mon vsage of the Church by
his tyme. viii. c. yere agoe, and
bpwarde. Nullus sine uoto, ut uel Beda in
uirgo existens, uirgo permāeat, uel
cōtracta uxore, cōiunctionis for- t. C
dera soluat, cōsecrari permittitur:
nulli præcipitur: nullus ad hoc mi-
nisterium subeundum cogitur in-
uitus: sed si quis iam cōsēsit esse sa-
cerdos, uoto castitatis se sponte cō-
strinxit.

No manne is permytted to be
consecrated withoute a bowe,
whether it bee to the ende that
he beyng a virgine may cōtinne
still

still a virgyn, or hauyng a wife,
maie loose the promises of con-
iunction (as touching cohabi-
tation): No man is comaūded
to bove: No man is cōstreined
perforce to priesthode: But if a-
ny one consenteth to priesthod,
he voluntarily hath boude him
selfe to the bow of chastitie. It
maie appere also, and that eu-
dently, by the plaine wordes of
the pontificall, accustomed to
be redde, commonly at the ma-
king of Subdeacons. Where
it is saied to all that are to bee
ordzed, þas many as intend to
receiue that holy order, & there-
withall the yoke of our Lorde,
and the profession of chastitie,
shoulde drawe nere, and receiue
thesame: as many as woulde
not consent thereunto, shoulde
then

then departe from thens. Now
after this protestatiō made (as
it was for the most part alwaies
made,) thei that fatied, and re-
ceiued that holy order, though
thei kept Silence, and gaue no
woorde at all of any consente,
yet didde thei not in their verbe
acte, manifestly declare their
cōsent therunto: and is not the
consent in acte, as good, and ef-
fectual, as the cōsēt in woꝛd? I
appeale here to the conscience
of euery secular prest (being or-
dred at least befoze these fewe
yeares past,) whether he, going
to the receiuing of the Subdea-
conship, didde not thinke assu-
redly the bowe of chastitie, so
annexed to that order, that it
should neuer be lawfull for him
after that, to contract Matri-
monie

monie, but was bitterlye out of
all hope of mariage. Let euerye
mā's owne cōsciēce be his owne
iudge in this behalf. As touchig
the second point, that the bow,
(we are required to make) may
bee grounded, and gathered of
scripture, it maie appeare, and
it were no moze but only by the
vnifozme conclusion of thre an-
cient authozs, gathered upon
one text of the holy Apostle. For
Origene for his part hath thus

In nūeros Verē or aliquid dicere, quod tñ ex
Ho. xxiij sermōib⁹ apof. itelligi dāt, ne forte
uidear aliquos cōtristare. Cū dicit
apostolus hīs qui in cōiugijs sunt,
Nolite fraudare uos iuicē, nisi for-
te ex cōcēsu ad tēp⁹, ut uaceris ora-
tioni, certum ē, quia impedit sacri-
ficiū indefinēs hīs qui cōiuga-
libus necessitatibus seruiunt. Vnde
mis

mhi uidetur, quodd illius est solius
offerre Sacrificium indefinens, qui
se indefinenti, & perpetua deuo-
uerit castitati. I am a fraied to
speake a thing, yea though the
thig I wil sai, may be gathered
of the apostles owne wordes.
I am a ferd to speake it, lest y-
haps I mai seme to make some
sad, & heauy. Whē thapostle said
to the married folke, beware you
doe not defraude one another
of thoffice of matrunony, viles
perhappes by mutuall consente
for a time, to the ende you maie
geue your selves wholly to prai-
er, it is certēly true, that the cō-
tinuall Sacrifice is lettēd by
suche as geue themselves vnto
Mariage matiers. Whereupon
me thiketh (saith he) & none ou-
ght toffre the cōtinuall sacrifice,
but

Hiero.
con Ioui.
Ambro.
in Timo.

but soche onely, as hath bowed
continuall, and perpetual cha-
stite. **S** Jerome also, and **S**
Ambrose, groundng themselues
vpon the very selfsame texte of
thapostle, thei maketh this rea-
son. If no laie man cā geue him
self thoroughly to praiier, but for
the while must abstaine frō the
office of matrimonie, sithen the
priest, (whose office is alwaies
to offre sacrifice) ought alwaies
to praiie, (yea, and oughte moze
to praiie, then the lay mā ought)
therfore. the priest ought alwa-
ies, to abstain from the office of
matrimonie, oughte alwaies to
liue chast. And here I let passe,
thunifozme conclusiō of diuers
aunciente Doctours, gathe-
red vpon thesame Texte also
i. Cor. vii. of the Appostle. Qui sine ux-
ore

uxore est, sollicitus est, quæ domi
ni sūt, quomodo placeat deo. Qui i. Cor. viij.
autem cum uxore est, sollicitus est,
quæ sunt mundi, quomodo placeat
uxori. Who that is single, is
careful for thinges pertayning
to god, how he may please god.
But who that is married, is
carefull for worldye thinges,
howe to please his wife. As
touching y^e thirde point, that y^e
bowe of chastitie is possible to
be kept, heare, what our sanctoz
saith in the gospell, of the thre
kyndes of chaste persons. Sunt Mat. xix.
eunuchi qui de matris utero sic na
ti sunt: & sunt eunuchi, qui facti
sunt ab hominibus: et sunt eunuchi
qui seiplos castraverunt propter
regnū dei. Ther are some chaste,
which are bozne chaste frō ther
mothers wombe: some againe
D. their

ther are chaste, which are made
chaste of men: & some also ther
are chaste, whiche hathe made
thē selves chaste, for the kyng-
dome of heauens sake. Than
if some hath made them selves
chaste, some maye make them
selves chaste: If some hathe
done it, some may do it: for, fro
else or fuisse, to posse, it is al-
wayes a good argument.

Yea and that euery man more
ouer maye liue chaste, if he liste
him selfe, heare you what Chri-
stome saith, & that ground-
ing it bpō the apostles own word.

Ho, xvij Non dicere oportet, non possum
ad hebr, cōtinere, & accusare cōdītore. Si
N. importētes fecit nos, qui iubet
accusādus est, quomodo ergo tu
diciſ? Multi non possunt cōtinere,
imo quōd non uolunt, dic, Si, N.

uoluerint, oēs potuerint. Propterea & paulus ait: uolo oēs homines esse ut meipsū, quia sciuerat, quod oēs esse poterāt, ut ipse. Nō N. si impossibile esset, hoc dixisset
You ought not to say (saith he)
I cā not liue chaste, & so accuse your maker, for, if he made vs unhable, he is to be accused, who commaunded (the bowe made, to be kept). How darest thou than to say: many can not liue chaste, nay rather say, many will not liue chaste, for, if all wolde, all could. Therefore S. Paule he saith: I wolde all me were as I am my selfe: because he knew, that al could be chaste as he was. For, if it had been impossible, he wold neuer haue wished it. Heare againe what
H.ii. Orogen

Origen saith of y same thing.

Ho. ix.
in liuit.

Nolite cōqueri de infirmitate carnis: nolite dicere: quia uolumus, sed non possumus: uolumus continentur uiuere, sed carnis fragilitate deprimimur, & impugnamur stimulis eius: tu das stimulos carni tuæ: tu eam aduersus spiritū tuum armas, & potentem facis, cū eam carnibus satias, uino nimio inundas, omni mollicie palpas, & ad illecebras nutris. **Do you not cōplaine of thinfirmitie of your fleshe: do not you say: we wold, but we can not: we wolde liue chast, but we are pressed down with the frailtie of the fleshe: thou arnest hir againste thye sprite: thou makest her coragious, whiles thou porrest her full, with fleshe: whiles thou swillest her with ouer muche wine**

wyne, whyles thou danlest her
 with all nicenesse, and seidest
 her vp, to wantones & intisemē
 tes. As touchynge þ fourth
 poynte, that the bzeche of the
 bowe of chastitie, is an offence,
 heare first what þ holy Apostle
 saith of þ yowthfull wydowes,
 marieng after ther bowe *Qua*
cum luxuriatae fuerint in christo, *i. ad Ti*
nubere uolunt, habentes damnati- *mo. v.*
onem, quia primam fidē irritam
fecerunt. After they haue oncs
 begone to ware wanton to the
 dishonour of Christ, than will
 they marie, hauing dampnati-
 on, because thei haue broke ther
 former faith, their former pro-
 misse, their former bowe. For
 so is it expounded by the consent
 of al the aunciant doctours, for
 H.iii. bzeche

bzech of the bowe of chastitie, &
 not for bzech of the bow of bap
 tisme, as some wolde haue it.
 Heare againe bzeifly what Epi
 phanius, what s. Cypriā, what
 s. Ambrose, what s. Hierō, what
 Theophilacte, what s. Basil,
 what s. Austen, whateuery one
 of these saith in this behalfe.

Contra Epiphanius: Tradiderūt sancti
 heresi, a dei apostoli peccatū esse, post de
 apostoli. cretā uirginitatē, ad nuptias con
 uerti. The holy apostles of god
 (saith he) hath lefte vnto vs by
 traditiō, tradiderūt, that it is an
 offence, (virginitie ones decre
 ed,) afterwarde to faule to ma
 trimonic. S. Cyprian: Christus
 dñs & iudex noster, cū uirginē suā
 sibi dicatā, & sanctitati suæ destina
 tā iacere cū altero cernat, quā in
 dignatur et irascitur? chzist (saith
 he)

li. i. epi.
 xi.

he)oure lozde and iudge, whan
he seeth þ̄ virgine dedicated, &
destinated to his holynes, to lie
with another mā, Oh, so he dis-
dayneth & is wood at þ̄ mater:

S. Ambrose: Quæ se sponsendit Ad uirgi
christo, & factū uelamē accepit, iā nē lapsa
nupsit, iā immortalis iūcta ē uiro, et cap. v.

si iā uoluerit nubere, cōmuni lege
cōnubij, adulteriū perpetrat. She
(saith he) & hath betrothed her
selfe to Christ, & hath taken the
holy mantel, factum uelamē, she
hath alredi married: she is alredi
ioyned to thimmortall husbād:

And if now she will marie,
after the cōmen vsage of ma-
riage, she committeth aduou-
trie.

S. Hierom: Virgines, quæ
post consecrationem nupserint
non tam adulteræ sunt, q̄ incestæ.

Contra

Iouinia,

li. i.

D. iii.

Virg.

Virgins (saith he) whiche after
they be ons consecrated, haue
maried, they be not only aduou
terous, but incestuous also.

In. i. co. **Theophilact** : Virgo deo dicata,
vñ. si nupserit, delinquit haud dubie

plurimum, ut pote quæ christo
sponso, superinducat adulterum.

The virgin (saith he) whiche is
dedicated to god, if she marie,
she offendeth questionles, and
that haynouslye, as the whiche
vpon Christ her spouse, byn-
geth i an aduouterer. **S. Basil** :

De uirgi-
nitate.

Multæ uirgines uirginitatē dño p
fessæ, deinde a carnis uoluptatibus
cōcitate, scortationis uiciū, nup-
tiarum nomine uelare uolunt: non
ignorātes (opinor) tam & si igno-
rantiam simulēt, quòd, quæ sponsi
sui dextrā prateriūt, nec huius est
spōsa, quā illegittime reliquit, nec
illius

alius, cui se per uiciosum affectū
 copulauit. Many virgins (saith
 he) whiche hath professed their
 virginitie vnto god, and after
 ward beig sterred vp, by y^e volup
 tuousnes of y^e fleshe, they will
 colour their sinne of aduoutrie,
 with the honozable name of
 matrimonie: where as they are
 not ignoraunt (I thynke) al
 though they pretende ignozāce,
 that she, which hath started frō
 her husbandes syde, is nother
 the lawfull spouse of god, (whō
 she hath vnlawfully forslaken,)
 nother yet the lawfull wyfe of
 hym, to whom she hath ioyned
 her selfe by vicious loue. S. Au
 sten: In coniugali uinculo, si pu De beno
 dicitia conseruatur, damnatio non uidu. ca. .
 timetur: sed in uiduali & uirginali viij.
 continetia, excellentia numeris
 D. v. amplioz

amplioris expetitur: qua expetita
& electa, & uoti debito oblata, iā
nō solū non capescere nuptias, sed
etiā, (si nō nubatur,) nubere uelle,
dānabile est. In the bōde of ma-
trimony (saith he) if chastitie be
kepte, dāpnatiō is not feared,
but in bidual & birginal cōtine-
cie, an excellencie of an higher
rewarde is desired, whiche be-
inge desired & chosen, & offered
by þ̄ dew of a bowe, after that,
not only not to marie, but also,
(though no marriage be, only to
haue a wil & a desire to marye,
is dāpnable. whiche saienge he
groundeth mozeouer, vpo the a-
postles own woordes befoze re-
cited. Wherfoze sithen these
foure pointes are al true, sithen
we secular preistres, not wistādīg
our silence, do vow chastitie, si-
then by gods law it may be ga-

thered, & we ought to bow cha-
stite, sithen by gods grace we
may kepe þ̄ bowe of chastite, &
sithen we do greuously offende
god in bzech of þ̄ bowe of chasti-
tie, therfore, for a redzesse here
of, I can see no better menes &
waies, than thadvice & coucell
whiche þ̄ prophet Eldas ones iiij. Eld. ix
bled w̄ thisraelit̄ in a case not
all vnlike. What tyme thisrae-
lites had married heathen & out-
landishe wiues, uxores alienige-
nas, cōtrarie to þ̄ cōmaūdemēt
of god, god beig highly displea-
sed w̄ th̄ for þ̄ same, Eldas (þ̄
Israelites beinge gathered to-
gether) spake vnto th̄ in effect
after th̄ sort. bzethzē (saith he)
sithē you haue done wikkedly,
in that you haue married heathē
& outlādish wiues, & theri haue
increaced þ̄ spn of Israel, & haue

highly displeased god, now that
I tel you, what is to be done of
your part, for pacifieng gods in
dignatio & wzath towardys you.

ij. Efd. ix Nunc date confessionē. Acknow
ledge you nowwe your offēce, be
sozie for the same and seperate
your selfs again frō your heathē
& outlandishe wyues. Thā al þ
were offenders, answeringe a-
gayne with one accorde, sayed
sicut dixisti, faciemus, Euen accor-
ding to thy aduertisement, so
wyl we do, o Efdas. We ac-
knowledge our offēce, we haue
done wickedly, we are sozie for
the same, we are content to se-
perate our selves agayne from
oure heathen and outlandishe
wyues. So dyd they in conclu-
sion, and all was wel. Euen af-
ter the same sort my good bro-
thren, you þ are botarie preistes

and haue married, though not
heathē and outlandishe wiues
(as the Israelites dyd,) yeat at
least vnlawfull wiues, contra-
ry to your former bowe, wher-
in you haue displeased god, and
offended the worlde, folow you
nowe, the holosome counsell of
the prophet Esdras, saye on a
godes name with the Israeli-
tes, be not a shamed. We ac-
knowledge our offence, we haue
done amisse, we are sorie for it,
and we are content to seporate
our selves from our vnlawfull
wiues. saye this, and do this.
and so doinge, you shall bothe
pacifie god, and somewhat satisfie
the worlde also. Polycarpus
that holy martyr, scholer to S.
John the euangelist, whan he
harde by his tyme neuer so htle
disorder concerninge the misle-

Eccl. hif.
l. v. ca. xx

uinge & ill maners of men, he
was wont, (as Hystories ma-
keth mencion,) to shut his eares,
to hide his face & to crie out, af-
ter this sorte: deus bone, in qua
tempora me reseruasti? O good
lord, vnto what tyme hast thou
reserued me: What wolde this
Polycarpus say (thinke you) if
he were nowe a lyue, and harde
thenozmities of our tyme: if he
harde the mariages of preistes
mōks, friers, nōnes: The multi-
tude of diuozses, thozough out
al the realme: the swering, per-
iurie, blasphemie, and vsurie of
many a one: the bieng, & selling
of tēporall offices: the like mar-
chaūdise, & chopping, of spiritu-
all liuings: The bribzie & extor-
sion of p̄riche: Their pouling, &
peelingge of the pooze: Their
Dubling

doubling & trebling of rentes,
& rearing of imelurable fines :
Their letting downe of hospi-
talitie: Thimpacientnes of the
poore, vttered by rebellion, and
tumults: the disobedience, & cō-
tempt of p̄ same, towarde the
magistrats: If he harde againe
p̄ feruor of deuotiō so sore coled
that it is almost quēched: The
pulling downe of gods houses,
& hospitals: p̄ defacing of chur-
ches, i spoiling ther goodes & or-
namētes: the breking down of
aulters: the throwing down of
crosses: the casting out of Ima-
ges: the burninge of tried holy
reliques: p̄ cōtēpt of holy daies:
the annulling of vigilles: the
brekig of Lent faste, & imbruing
dayes: with a numbze of other
enozmities moo: of whome,
because

because their is no ende, I will
make an ende of reherfall,
If this holy martyr Policar-
pus, I saye, were now a liue,
and harde al this, he would vn-
doubtedly stop his eares, hyde
his face and crie oute, O cælum:
o terra: o tempora: o mores. O
heauen: o earth: o tymes: o ma-
ners. Out alas alas that euer
I was bozne, to see this daye.
Wherefoze, to cõclude this part
this beinge thus, thenozmities
of liuinge beinge suche amonge
vs now, oz of late, as hathe
been recited, and the saieng of
him, that is truth, beinge true,
(as it can not be vntrue.) Quo-
niam abundauit iniquitas, refriger-
cit charitas multorũ, because ini-
quitie hath abounded, the cha-
ritie of many waxeth coulde,
there

therefoze our mother the holie
catholike church, may haue iust
occasion to repaire to the hea-
uenly phicision her spouse, and
saie þ woordes of my theme. Dñe
filia mea modo defuncta est, sed. &c
Lord, my doughter the church
of Englande, as touchyng the
life of charity, and good liuing,
she is euen now (in a part) de-
ceased and dead, but come laie
thy most gracious hande on her
and she shal reuiue.

Now that you haue heard
the death of thys dough-
ter, firste by defection from her
mother, then after by misbele-
uyng, & last of al by misliuyng,
now shal you heare brie flye, the
laiyng on of the hād of God, for
her resuscitaciō & reuiuig again

I. i. holy

The holi scriptur makes mēciō
of þ̄ layig on of þ̄ hād of God, by
.ii. maner of waies: other by bē-
geāce & coꝛrectiō, other by mer-
cie, & grace. The hand of Gods
bēgeāce, & coꝛrectiō, it hath ben
laid on cōmonly, bpō many of þ̄
spoilers, tyꝛaūtes, & p̄secutoꝛs
of chꝛistes church. Als foz exāple
Heliodoꝛ⁹ þ̄ spoiler & rifeler, did
ii. Mac. iij not he fele þ̄ hād of gods benge-
āce & coꝛrectiō laid on hi, whē (foz
that he attēpted to spoil the tē-
ple of Jerusalē, & þ̄ iuel house of
þ̄ same) he was dediy whipped
and scourged of .ii. goodly perso-
nages, sent from aboue foz the
purpose: Nabugodonozor that
Danic. iij spoiler, & rifler, did not he fele
the hād of Gods bēgeāce, & coꝛ-
rectiō laid on him, whē (foz þ̄ he
despised to redeme his spoile &
other

other his offences, by þ̄ counsaill
of þ̄ prophete Daniel, baūtyng
of his glozie, & his buildyng of
Babylone, in the power, and
strēgth of his own hād) he was
deposed from his kyngedome:
cast out of mennes companye:
turned from a man to a beaste:
fedde on hey, as beastes doe, for
the space of. vii. yeres together,
till his heare greewe oute, yke
Egles fethers, & his nailes like
birdes clawes. Balthazer sōne
to Nabugodonozor that spoiler
& rifeler, did not he fele the hād
of Goddes vengeaunce, & cor-
rectiō laid on hi, whē, (for þ̄ he,
wth his nobles, his. M. lordes, &
cōcubines, presumed arrogārlly
to drinke in the halowed vessels
of gold & siluer, take out of þ̄ tē-
ple of Ierusalem by his father)

Danie. v.

he was bereft, not onely of his
kyngdome, but also of his lyfe,
the hande wrytyng his Judge-
ment in the wal, Mane, Thechel,
Phares: Antiochus that tyraunt
and persecutour, did not he fele
the hande of Goddes vengeāce
and correction laid on him, whe
(for that hee was so lofty, and
proude, that he thought himself
hable to make y sea to be wal-
ked on, & the earth to be sailed
on, & (as though he would haue
been God himself) labored by al
meanes he culd to destroy gods
honour, glozie, and Religion in
Iurie) he was stricken with an
incurable pzeuie plague in his bo-
wels, foul wozmes bredig in hys
bodie, with suche a foule filthy
stenche breathyng fro him, that
all his whole host much lothed;
Chunned

Shunned and abhorred his presence: Herode that tyrant, and persecutor, and cruel murderer of innocētes, did not he fele the hande of Goddes vengeaunce, and correction laid on him, whē **Acto. xij.** he, (sitting in his royal throne, most roially appareiled, taking Godly honour vppon him, robbed God of his Glorie,) was stricken by thaungell of God, & most miserably eatē bp of wormes, and vermine? **Nicanoz** that tyrant, and persecutour, didde not hee feele the hande of Goddes vengeaunce, and correction laied on him, when, (for that he, in pride of heart, lifted **ij. Ma. xv** vp his hand againste the holye temple of God, blasphemynge it, & thretynng the destruction thereof) he had that hāde of his with
I.iii. his

his hed, hāged vp, befoze the tē-
ple, and that blasphemous tōg
of his, minsed in peces, and cast
to birdes?

Chro.
Cario. &
Mail.

Julian the Apostata that
tyraunt and persecutoure, did
not he fele the hande of goddes
vengeance, and corzection, layd
on him, whē, (foz that he forbad
the cȝistians the vse of scholes,
of bathes, of warfare, of bering
office, of possessions: slue many
a one: cast bowed virgines to be
deuoured of swine, ther bealies
burst vp, & filled wyth Barlete:
spoiled many a churche: abused
the holie vessels most vnseme-
ly: and defoiled the holi aulters
with his owne bzine, sayng in
despite: En, quibus Mariæ filio fas
crificāt: Behold thalters, wherō
thet

thei sacrifice to the sone of Ma-
rie), he was wretchedly slain in
þ̄ fælde, & oute of his dedly wo-
unde, gathering an handeful of
bloudde, caste it abzoade, and
with horrible blasphemyp ended
his life, saiyng: viciſti Galilee:
O thou Galileō, O thou of Sa-
lile, thou hast ouercome: Con-
ſtātiſ the vi. sone to Leo, that
tyrāt & pſecutoz, & most peruert
ot al befoze him, did not he feele
the hand of Gods vengeaunce,
laied on hun, When, (foz that he
ſhewed himſelfe a moztall ene-
mye to God, to our ladie, to all Chro-
ſaintes, and to al Chyſtians: Maſſ,
burned vp the holy ſcriptures:
could in no wiſe abide the name
of Marie: cōmaūded al ſaintes
to be contempned: enforced the
Chyſtians

christians thereunto with vn-
speakable tormentes: made mo-
nasteries dwelling places for
souldiers: slew monkes, nūnes
and all religious persons, with
most cruel deathes, as many as
refused to marie.) he died to to
miserable & horribly to be rec-
ted: The hāde of gods vengeāce
and coꝛrection it hath ben laid
on also vpon many of the miscre-
ātes, misbeleuers, and heretiks
from time to time. For, ligh-
Ecls. hift ted not it vpon Arrius that
li. x ca. xij archeheretike, when he suffred
a moste straunge and horrible
death, voidyng out al his bow-
els, guttes, and paunche doune-
wardes per secessum: Ligh-
Chro. ted not it vpon Olimpius,
Maif. that arrant Arriane, when hee
suffred a most terrible, and so-
deine

deyne death, A fiery dart casten
 downe sodeinely from heauen,
 and consumyng hym vp cleane
 to ashes? Lyghted not it vpon
 Cerynthus that notable here- Chro.
Cario.
 tike, when, (as he was bathyng
 him selfe in a house, & ther was
 besily bttrynge moste blasphemous
 wordes against the holy
 trinitie) the house forthwith fel
 downe vpon him. & al to crushed
 him to death: Lighted not it vpon
 Montanus that proude, Ecls: hist.
li v ca xvi
 and p̄sūtious heretike, when
 he, (with his two p̄phetisses
 Maximilla, and Priscilla, by
 thinspiration of the same spirite
 whiche inspired them to theyze
 heresies, desperatly hung them
 selues al. iii. together, as it wer
 for companies sake: And thys
 very hande of Goddes vengeance
 I. v. aunce,

geaunce , and Cozrection , if
hath ben somewhat of late yea-
res laied on , euen vpon this do-
ughter , this realme of England
also. For , what penurie and po-
nertie , what hungre & famine ,
what Sedition and tumultes ,
what Rebellion , and insurrec-
tions hath thee susteined alate?
What cozruption of Coine , and
infection of aier , what pestilent
agues , and sodeine sweattes ,
what seruaile subiection , & il go-
uernaunce of certeine wycked
rulers , briezlie , what plage can
there almost be rekened bp , but
of late yeres the hath susteined
some part thereof? What man
canne denie these manifest pla-
ges , manifestly to come of God ,
for the manifest cozection of this
his daughter Englande , for the
ac

acknowledging of herselfe? For
what be the plagues of God, yf
these be not?

Wherefoze, almighty God,
like a good father, who, after
hee hath corrected his childe,
breaketh the rodde, & sheweth
mercie to his childe again, now
that he hath plagued his doughter
this Realme, though not
sufficientlye for her desertes,
and hath broken the rodde, our
Assur, (which was *virga furoris dñi*
the rod of our lordes furie, God
pardo his soul) almighty god, I
say, entēdyng now to lai on the
hande of his endelesse mercye,
and Grace, vppon this deadde
Doughter, and to reuue her
agayne, hee hathe signified
this his entente, and purpose
vnto vs, and it were nomore
but

but euen by that he hath sent
to reigne ouer vs, suche a mer-
ciful, and faithful: suche a gra-
cious, & verteous: suche a good
ly, & godlie gouernesse, & ruler.

iii. Re. x. Quia. n. Deus dilexit populū suū
idcirco posuit eā principē super eū
ut faciat iudiciū & iusticiā. For,
because God hath loued his peo-
ple, therefore hath hee set her to
reigne ouer them, to thende she
might execute iudgement, and
iustice. What cā be a moze eui-
dent token and signe of Goddes
mercie, and grace: Goddes fa-
uour, and loue: towarde this
daughter Englande, then, after
correction to sende her at length
soch a Gouernesse which should
entre in myraculously, passinge
all Mannes Reasonne: soche a
Judithe, as shoulde cutte of
the

the heade of Holofernes' suche
an Esther, as should conuerte
the wailng of the Jewes into
reioycyng: Suche a Mary, as
by her pure virginite, & chaste
cōtinency, should comfort thyn-
chast incōtinencie, of al soche as
saie, thei canne not liue chaste-
lye, and continentlye: Brie-
ly suche an Helena, as shoulde
be an earnest restorer of the cru-
cifye of Chryste, and a speedye
redresser of all thynges amysse,
touching bothe faithe, and ma-
ners, in euery condicion: For,
as the most vniust and vngod-
ly diuorsemēte of the mother,
that most noble, godly, and gra-
cious Queene Katherine, of a
blessed memorie, frō the crowne
was the original cause of breche
of al good order, al good liuing:
al

all good beleuing, all godlines,
and goodnesse, So doubtlesse
by Goddes grace,shal the right
ful restitution of the daughter
our most noble godly, and graci
ous Quene Mary, to the crow
ne, be the occasion of restozing a
gain, al good order, all good li
uyng, all good beleuing, al god
linesse, and goodnesse. Venient
nobis omnia bona parit cūilla. To
gether with her grace, shal co
me vnto vs, mercie, and verity,
meting together: iustice, & peace
embracyng one another: plétie,
health, welth, briezly al thinges
that good are. So that, after
her grace hath here plaid her
part a while (as she hath alredy
moste gracioussie began,) God
shal then extend his most gra
tious hāde, ouer this ded dought
ter

ter this realme, and shal say to
her, as he said to the daughter
of Jairus, in the dependaunce
of the Gospel of this day, Puella
tibi dico, surge. Thou damoyzell
Englande, to the, I saie, arise.
Arise England, from the death
of misleuyng. Arise England
from the deth of misbeleuyng:
Arise Englād, fro þe doly defectiō, & cō-
sept, of thy mother the holy catholyke
church. Arise Englād, I sai, arise. the
shal this daughter Englāde forthwith
reuiue in spirit, quickē in soul, & walk
forth, in þe path of vertue. And as þe dau-
ghter of Jairus, in declaratiō and profe
of her corporal reuiuyng, did eat corpo-
ral fode, so shal this daughter Englād,
in declaratiō, & profe of her spiritual re-
uiuing, eate spiritual fode, the foode of
the soule, þe most holy sacramēt of chal-
cer, in þe very self same faith, & belief, þe
her mother, the whole holy Catholike
church, hath therein. God graunt this to
come to passe, and that with speede.

Nowe

C Nowe one woꝛde foꝛ a
conclusion, and so
an ende.

l.i, dec, iij **I** Reade in Titus Liuius, that
on a time, when the Romangs
were greuously offended with
the Carthaginiens foꝛ breache
of a certeine leage, that was be-
twene them, One Quintus Fa-
bius, being sent from Rome, as
an Ambassadour to Chartage,
to expossulat with them foꝛ the
iniuries doen, as sone as he was
admitted into the counsaile house
gathering his gowne together
in maner of a lap, in few woꝛds
des he doeth his message after
this sort. What nede any circū-
staunce, tariance, oꝛ delay (saith
he) O you counsaillors of Char-
thage? In this lappe of mine, I
haue

haue bzought you heare, bothe
battel, and peace: whether you
list, chose and haue: chose bat-
tell, and haue battell: chose
peace, and haue peace: come of
at ones. Whē the counsaillors of
Chartage, setting light of þ ma-
ter, cried together w one voice,
Sir, geue whether you list, we
passe not on it, No (saith Tra-
us thambassadoz) passe you no
more on the matier: thenattel
haue you: the battail vpon you:
then open battaill doe I pro-
nouce and bidde vnto you. And
with that, he cast abrode the lap
of his gowne, with suche a ve-
hementie, terriblenes, and hor-
roz, euen as thoughe he had
bzought veryattel in his lap
in dede. Quēso gaod brethren, for
as much as your father God al-
mighty

mighty God, & your mother &
holy catholike churche, are both
no lesse greuouslie offended
with you, at this present, for the
bzeache of the leage & promise
euey one of you made to them
in your baptisme, (whiche leage
and promise you haue soze bro-
ken, thzough defection, misbe-
leuyng, and misleuinge, I, al-
though moost vnworthy suche
an hie function, being minimus
apostolorū, imo minor minimo,
i. Cor. xv & qui non sum dignus, uocari a
postolus, yeat am I come thys
day, as sent frō them vnto you,
as a messenger, and as an im-
bassader. And, to vse few woꝝ-
des with you, my message is
this. In this lappe of myne,
I haue bzought you here, both
benediction & malediction: both
lyfe, and death: both saluacion,

and dampnation : benediction
lyfe and saluacion , if you re-
tourne, and repayre the leage :
malediction, death, and damp-
nation, if you do the contrarie.
Now whether you list, chose &
haue. But if you set lyghte of
the mater, as the Chartagini-
as dyd, passinge not whether
you haue, passing not whether
you retourne or no, than, male-
diction death and dampnation
haue you, thā, maledictiō, death
and dampnation bpon you, thē,
malediction, death, and damp-
nation, do I pronoounce vnto
you, than, thus saith our Lord.

Nisi conuersi fueritis & c. If Psal. vii.
you will not retourne, I haue
alredie vnscabzed, sharpned, & Eze. xxi.
well scoured my sword: I haue Psal. vii.
shaken my sword, I haue bent

k. ii.

my

my bowe, and I haue prepared
my arrowes, euen as instru-
mentes of deathe against you.
than, thus saith our lord:

Deut. maledicti eritis in ciuitate &c. Cur
xxviii. sed shal you be i y citie: cursed in
y feld: cursed at your out go'g:
coursed at your in comynge:
coursed shalbe y fruite of your
bodie, the fruite of your lande,
the fruite of your catel: cursed
shalbe your basket, & your store.

Esa. i.

Than, thus saith our lord: Vx
genti peccatrici &c. Woo bee to
this sinfull natio: wo be to this
frowarde generation: wo be to
these bnnatural chyldren: wo,
wo, wo, be to all the inhabitan-
tes of Englande. Than, thus
saith our lord: Ite maledicti &c.

Apo. xxi

Mat.

xxv.

Go you cursed in to the euer-
lastinge fyre, whiche was pre-
pared

pared for the deuell, and his an-
gels: where, in the fyrie fur-
nes, and bourniſſing lake, is we- apoc .xxi
ping, waylinge, and gnaſſhinge Luc. xiiij.
of teeth: where, fire, brimſtone, Pſal. x.
ſtozme, tempeſt, & the woyme Marc. ix.
of conſcience, ſhalbe part of your
tormentes: where, you ſhall
burne in vnſquenchable fyze,
for euer, and a day: in eternũ, & Exo. xv.
ultra. At ſpero de uobis uiri fra- Hebr. vi.
tres meliora, & quæ uiciniora ſũt
ſaluti, rã & ſi ita loquimur. But
I truſte (dere brethzen) better
thinges of you, & thinges nere
to ſaluacion, al though I thus
ſpeake. I truſt you wil return,
you will repente, you will re-
payze the leage. And I truſte
you will moſt graciousſye har-
ken vnto the cherefull conſola-
tion, & exhortation of your good

B. iiii.

mo-

mother the holy catholike church,
besilpe calling on you, and
Baru. iiii. sayng : Anima quior esto filia
mea, pacienter sustineto, clamato
ad dñm, & ipse eripiet te. Anima
quior (inquā) esto, exhortatur a te,
quē te nō inauit. Ego speraui in aī
nū salutē tuā, & ueniet mihi gau
diū super ea, ab aeterno saluari no
stro. Emisi, n. te cū luctu, & plora
tu, reducet autem te mihi domi
nus, cū gaudio & iucūditate in scē
piternū. Sicut uiderunt uicini do
lentes, defectionem tuā a deo, sic
uidebunt gaudentes, & in cōlerita
te conuersionem tuam ad deum,
quā superueniet tibi cum honore
magno, & splēdore aīno. Sicut, n.
fuit sensus tuus, ut aberrares a deo,
sic decies tantum, iterum conuera
tens, requiescēs cū. Filicla mea quā
Gal. iiii. iterū parturio donec formetur in
te

re christ⁹, uenito ad me, & timorē
domini docebo te. Reuertere re- **Canti, vi.**
uertere filia mea, reuertere reuer-
tere, ut intueamur te & cē. Be of
good chere (saith she) be of good **Baru, iiii.**
comforte o my doughter En-
gland, suffre patiently a while,
crie on our lord, and he shall
deliuer the. Take a good harte
vnto the, for she, who gaue the
thy name, dothe exhorthe the so
to do. I had alwayes a good
hoope of thy health, and a verie
ioyfulnes shall come vnto me
therupon, frō oure everlastinge
sauour. For with wepyng
and waylyng, dyd I let the
go from me, but with ioye and
gladnes shall oure lord bringe
the agayne vnto me, and that
for euermore. Like as thi neigh-
bours (the borderers aboute
k. iiii.) the

the) were sozie to see thy defec-
tion from god, so shall they re-
ioyce to see, & that with speede
thy conuersion agayne to god,
whiche shall come vnto the,
with greate honour, and euer-
lastinge worshop. For, lyke as
thy sence hath led the awaye,
and made the to swerue from
god, so shalt thou nowe ende-
nour thy selfe, ten tymes moze
to tourne and seke hym againe.

Gal, iiii

O my litle doughter Englade,
of whom I traueill agayne in
birth, vntyll Christ be fastio-
ned in the, come thou to me, &
I shall teache the, the feare of

Cant, vi

oure lord. Retourne my dough-
ter, retourne: come home good
doughter, come home: stray no
lenger abrode: leue that babi-
lonicall strūpet, whose pappes
thou

thou hast long sucked: acknow-
 ledge me again for thy mother,
 that thou maist thereby, ac-
 knowledge god for thy father,
 and he the, for his daughter,
 & myne. hitherto your mother.
 And if you wyll thys do, than,
 benediction, life, and saluacion
 haue you: thā, benedictiō, life, &
 saluaciō bpō you: thā, benedicti-
 on, life, & saluacion dooe I pro-
 nownce vnto you. Than, thus
 saith oure lordē. Si pœnitentiā e- Hier. viij
 gerit gens ista a malo suo, & car:
 If thys nation Englande will
 repent her, of her wickednes,
 than will I repente me also of
 the plage, whiche I thought to
 bringe vpon her, and will for- Eze. 18,
 get, and cast behynde my backe
 all her offences. Than, thus Esai. 58:
 saith oure Lordē: Benedicta eris Deut. 28.

h. v.

o filia

o filia in ciuitate, & c. Blessed
shalte thou be o doughter En-
glande in the citie: blessed in the
felde: blessed at thy outcōming:
blessed at thy ingoinge: blessed
shalbe the fruite of thy bealy,
the fruite of thy grounde, the
fruite of thy cattell: blessed shal
be thy basket, and thy store.
Then, thus saith oure Lorde:

Luc. xxij Ego disposui tibi, sicut & c. I
haue prepared for the o dought-
ter, euen as my father hath pre-
pared for me, that thou mayste
eate, and drynke vpon my ta-
ble, in the kyngdome of my fa-
ther. Then, thus saith oure

Mat. xxv. Lorde: Euge filia bona & fidelis,
quia & c. Well, good doughter
and faithfull, because thou hast
byn faithfull in litle, I shall
make the ruler ouer muche: en-
tre

fre in to thy fathers ioy. Than,
thus saieſth oure Lorde: Veni
benedicta patris mei, & c. Come
thou blessed doughter of my fa-
ther, and possesse the kingdom,
whiche was prepared for the,
before the begynninge of the
world. Wherein, is the glori-
ous quiet of the holy angelles
and Archaungelles, melodious-
ly singinge: The ryall college
of the gladde prophetes exul-
ting: The holy fellowship of the
blessed Apostelles reioycinge:
The noble armie of constante
Martyrs, with crownes of vic-
torie triumphyng: The goodly
societie, of pure Virgyns, in
continencie of bodie and soule,
ioyously solacinge. Wherin, of
all degrees, orders, and sortes,
is suche passinge aboundaunte
ioye,

Esa. lxiij
i.cor. ij

ioye, suche passinge excellent
blisse, suche passinge eminent
iubilie, as no ieye can see,
noz eare can heare, noz
tongue can tel, noz hart
can thynke. whiche
graunt vs all, he
that suffred for
vs all. to
whom,
with
the
father, & the holy ghost,
be all honour, glozie,
prayse, power, &
imperie, for
euer and
euer A
men

Impriⁿ

ted at London, within
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the Graie Friers, by
Roberte Caly.

Anno domini

1553.